NAISHKARMYASIDDHI

By Suresvaracharya



Volume 18

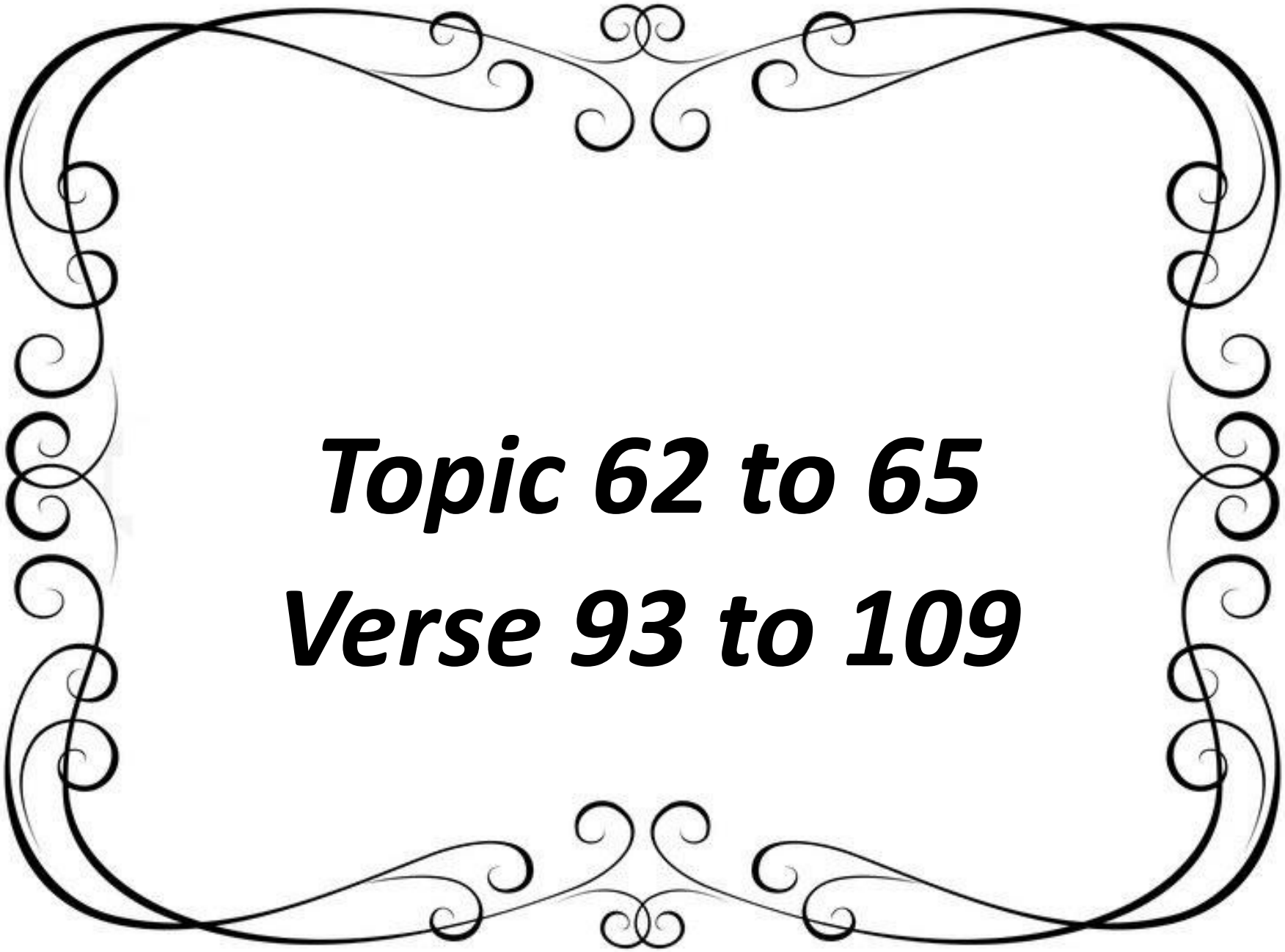
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Topic 62 to 65
Verse 93 to 109

Verse 93 – Introduction :

ननु शास्त्रात् स्थास्नुत्वं भविष्यति । नैवम् । यथावस्थित-वस्तुयाथात्म्यावबोध-मात्र-कारित्वात् शास्त्रस्य । न हि पदार्थ-शक्त्याधान-कृत् शास्त्रम् । प्रसिद्धं च लोके ।	*nanu śāstrāt sthāsnutvaṃ bhaviṣyati. naivam. yathā-vasthita-vastu-yāthātmyāvabodha-mātra-kāritvāc chāstrasya. na hi padārtha-śakty-ādhāna-kṛc chāstram. prasiddhaṃ ca loke*

It may be argued: "Permanence there will be because of scripture." We reply : it is not so, because scripture can do the work of only revealing the real nature of the object as it is. Indeed, scripture cannot bestow any power on an object. And this is well-known in our life. [Introduction - Chapter 3 – Verse 93]

Purva Pakshi :

- Samskara born out of meditation is Anityam because it is Karma, is a general rule.
- General rule has exception, Utsarga and Apavada.
- Nididhyasitavyam is Shastram for Prasankhyanam.

a) Nanu :

- But.

b) Shastravatu Sthanustvam :

- Because of power of Shastram, Dhyana Phalam can be Nityam like Virat Upasana Dhyanam.

- Sthanustvam = Permanent, Nityam.
- Snu is suffix – like Vishnu.

c) Bhavishyati :

- It will become – Nitya Phalam.

Sureshvaracharya :

d) Neivam :

- It can't be accepted.

e) Shastrasta Botha Matra Karyatvat :

- Important technical point.
- Shastram is Bodhakam not Karakam.
- Pramanam can reveal nature of object, it cant change nature of thing.

Bodhakatvam	Karakatvam
- Reveals	- Changing function

- Bodhakam can't be Karakam, Karakam can't be bodhakam.
- Jnanam and Karma are different.
- Jnanam is Bodhaka Janyam, Karma is Karka Janyam.
- They can never be identical.

Example :

- Torchlight in dark room.
- Illumines dirty chair and clean chair.
- Can't keep lighting to make dirty chair clean.
- I want to make dirty chair into clean chair in one month by showing torchlight.
- **Torchlight reveals nature of a thing, can't change it.**
- Upasana Phalam – Dhyana Phalam, Anityam because Dhyanam is Avritti, Karma.
- Karma Phalam Anityam.
- Shastra can't convert Anitya Phalam to Nitya Phalam.
- **Shastra only reveals Atma Chaitanyam.**
- Can't change Anityam into Nityam.

f) Shastraya Bodhanatvat Akarakavatu :

- Gita Chapter 8 – Ishvara Upasana leads to Krama Mukti.

Katho Upanishad :

शतं चैका च हृदयस्य नाड्य स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्न्या उत्क्रमणे भवन्ति ॥ १६ ॥

Satam caika ca hrdayasya nadyah tasam murdhanam abhinih srtaika,
Tayor-dhva-mayann-amrtatvam-eti visvann-anya utkramane bhavanti II 16 II

Hundred and one are the nerves of the heart ; of them one (i.e. susumna) penetrates the crown of the head. Going upwards through that (nerve) one attains Immortality. The others (departed) lead differently. [II – III – 16]

Advaitin :

- Get Moksha through Upasana, Krama Mukti.
- What we say is, Upasana takes person to Brahma Loka, Anityam only.
- Upasana will not convert Anitya Loka into Nitya Loka.
- Get Brahmaji – Chaturmukha Shariram, not permanent.
- In Brahma Loka also Moksha is result of Tat Tvam Asi Jnanam.
- Upadhi, Body – Mind, extremely pure, do Upasana throughout life.
- Because of Upasana mind changes :

Banana Stem Mind	Charcoal Mind	Karpoora Buddhi
- Will put off fire. - Will dullen knowledge of Guru.	- Poo – Poo	- Catches fire

Guru :

- Tat Tvam Asi.

Student : Keno Upanishad

नाहं मन्ये सुवेदेति नो न वेदेति वेद च।
यो नस्तद् वेद तद् वेद नो न वेदेति वेद च॥२॥

Naham manye suvedeti no na vedeti veda ca.
yo nastad veda tad veda no na vedeti veda ca.

I do not think that I know it well. But not that I do not know; I know too. Who amongst us comprehends It both as the Not Known and as the Known – He comprehends It. [II – 2]

- Dhyanam doesn't produce Jnanam or Moksha.
- Dhyanam is Karma, Pramanam alone can reveal Brahman.

g) Shastratva Bodha Matra Karkatatvat :

- Shastra can generate only knowledge, Avabodha – knowledge, Bodha.

h) Yatatmayam :

- Nature, Svarupa Vastu of a thing.
- Yatha Vastita – as it is
- Shastra can't make Anitya Nitya.
- **Kosha Ananda can't be made Nityam.**
- **Experiential pleasure can never be Nityam.**
- **It is a Vritti Vikara happening in the mind.**
- **Changing mind, can't have permanent experiential pleasure.**
- Suppose mind is in permanent experiential pleasure, will smile always.
- Suppose you get Brahmananda and get stuck.. Will be smiling always.
- Bhagawan has made mind capable of expressing emotion, Vrittis in the mind.
- Bhagavan made mind capable to modify into Nava Rasam, 9 emotions – Veeram, Karuna, Raudra..
- **Example :** Horn provided to car

  No use if all car parts make noise except horn.

- If sound of horn is continuous, no use, must play when required.
- Mind must be flexible, not changeless like Brahman.
- **Changeless mind can never know "I am Brahman because knowing is a process which requires Vritti Vikara.**
- If mind is not always happy, it is a blessing.
- **Proves mind is not stuck, it is flexible, changing all the time.**

Dancer	You
- Moves	- Witnessing - Watching - If your mind gets stuck like a VCR Tape, you wont enjoy rest of program.

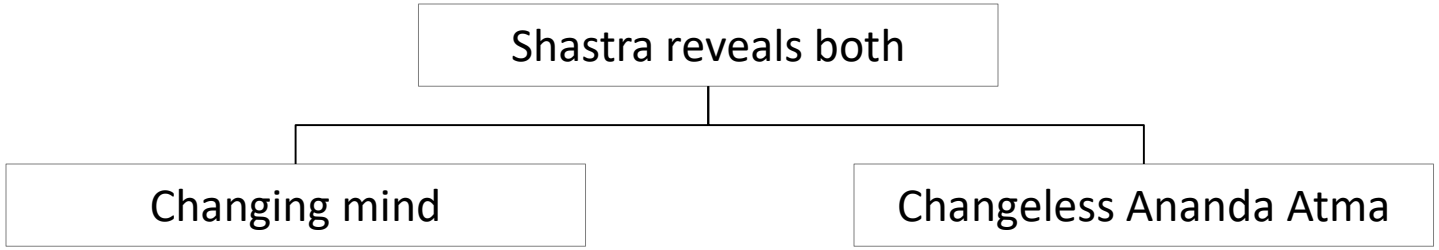
- Bhagawan made mind constantly moving and changing, don't complain.
- Because of that, empathy possible, varieties of perceptions possible.
- Somebody unhappy, I can understand by having corresponding change.
- In physics its called Sympathetic vibration, 2 wires of same potential.

Mind	Atma
- Savikaram - Understand mind as it is. - Accept it, as it is.	- Nirvikaram

- Mind should feel bereavement and happiness in 2 different occasions.
- Let us go through Nava Rasams including sorrow which makes life a fantastic Drama.
- Enjoy crying, cry well, don't get stuck.

- **Vedanta :**

  Let me understand, I am Ananda Svarupa and Atma is witness to the mind, Atma is not the mind.



- You can't convert one into another.

i) Nahi :

- Indeed.

j) Padartha Shakti Adana Kritu :

- Shastram can't add new attribute.

k) Loke Prasiddam :

- This is well known.
- Pramanam can't change fact.

Example :

- Person writes CA exam.
- Result – pass or fail.
- Jnana or Srotriya Indriya Pramanam can't change result.
- This is well known in the world.

Conclusion :

- Meditation can't give liberation if you are not already liberated.
- If already liberated, can meditation give liberation? Meditation is not required for liberation.
- Nididhyasanam : Required to assimilate this fact, I am already free, Meditation not required for liberation.

Verse 93 :

भावनाजं फलं यत् स्यात् यच्च स्यात् कर्मणः फलम्। न तत् स्थास्न्विति मन्तव्यं द्रविडेष्विव सङ्गतम्॥ ९३॥	*bhāvanā-jaṃ phalaṃ yat syād yac ca syāt karmaṇaḥ phalam* *na tat sthāsnv iti mantavyaṃ draviḍeṣv iva saṅgatam*

It should not be thought that the result of meditation as well as that of action is permanent like relation among the Dravidians. [Chapter 3 – Verse 93]

Restatement :

a) Yathu Bavajanya Phalam :

- Ananda Samskara born out of Prasankhyana Abhyasa, Vritti, Avritti.

b) Yathu Syat Karma Phalam :

- Whatever result of action, Kahika, Vachika, Manasa.
- Dhyana, Bavana, Upasana, meditation Phalam, Samskara you generate through meditation.

c) Tathu Na Sthanu :

- That Samskara will fade away, therefore have to regularly meditate.
- If no meditation – one day – drop from Pramoda to Moda, 2nd day – Priya… 3rd day – Dull.
- Temporary benefit, no permanent.
- **I am Ananda Svarupa whether reflected in Mind or not.**
- Thathu Na Sthasnu.

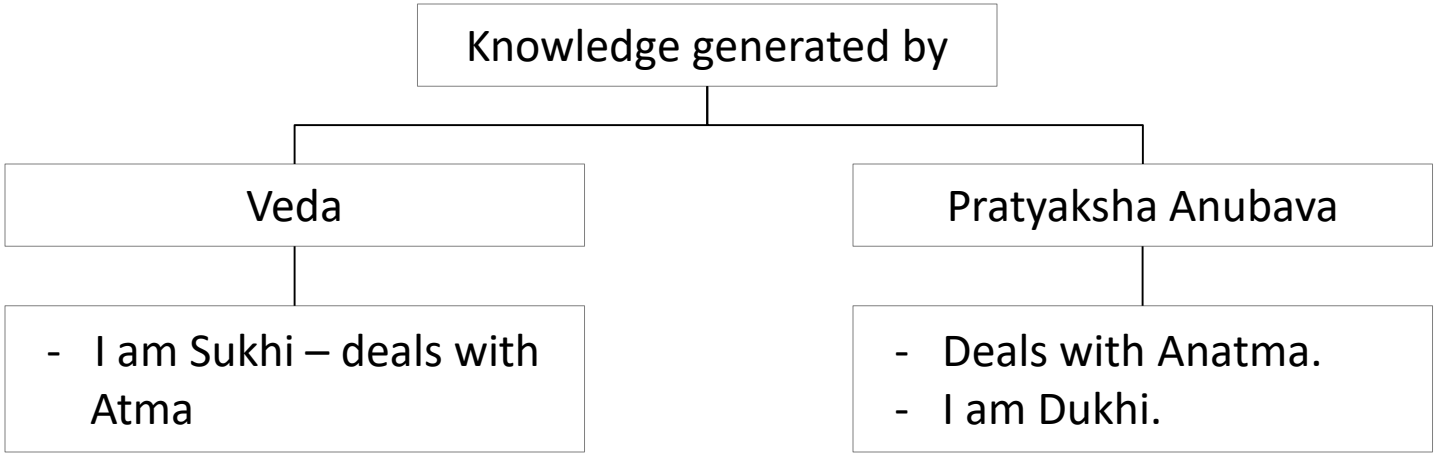
d) Iti Mantau :

- May you note this.
- Vedanta does not say, don't go for reflected Ananda, Kosha Ananda.
- Nothing wrong in enjoying Kosha Ananda.
- Example : Join Humour club, understand it is temporary.
- Example : Good relationship among dravidians in south Indians, Anityam, temporary – Tamilnadu, Kerala, Andhra, Karnataka.
- Sureshvaracharya from north, says in north, relationships between neighbours better.

e) Sangatam = Sangataha.

Revision Verse 93 :

- Sureshvaracharya negates Prasankhyana Vada's foundation.



- Shastra Janya Jnanam feeble, because boat is running against current of Anubhava.
- Shastra Jnanam weakened by Anubhava Jnanam.
- It is not sufficient to liberate, need Prasankhyanam Vritti – Avritti, meditation to liberate.
- Pratyaksha – Anubava Virodha not possible because of 2 different fields.
- How can knowledge of Atma and Anatma be contradicted.
- One knowledge made feeble by another counter knowledge.
- Therefore, Sravana Janya knowledge can't be weakened by any other Pramanam in the world.
- Since Shastra Jnanam can't get countered, it is most powerful knowledge, enough for liberation.

- Therefore, Prasankhyana Vada inappropriate.
- Since it is powerful, Sureshvaracharya shaking it in foundation from different angles.

I) There can't be contradiction :

Pratyaksha	Shastram
Deals with Anatma	Deals with Atma

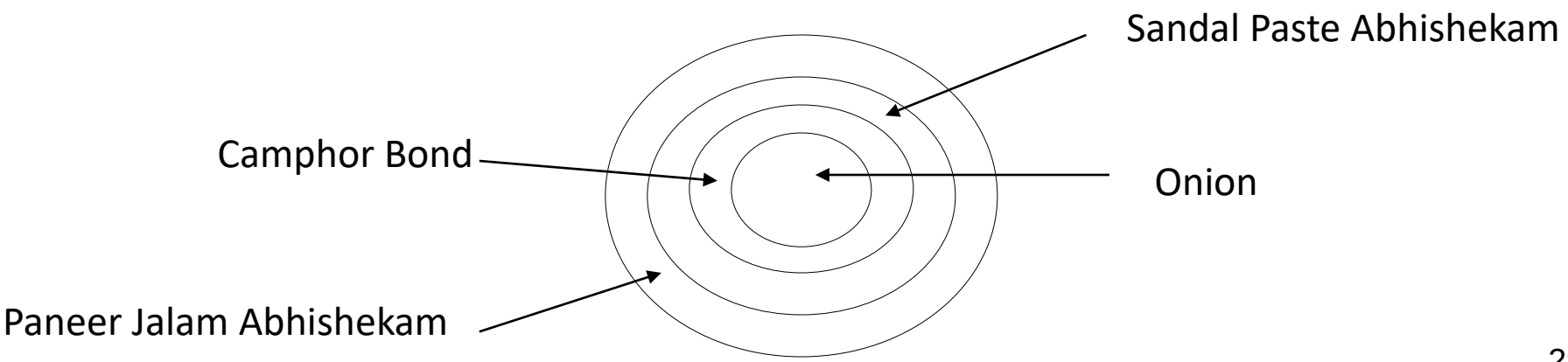
- Therefore no scope for mixing up, contradiction.

II) Let us suppose there is contradiction.

- Pratyaksham reveals - I am Dukhi.
- Once Pratyaksha has revealed, fact – Pramana Siddam is Abadyam, can't be changed.
- Dukhitvam can't be removed by any amount of Prasankhyanam.

Example :

- Onion has powerful smell.



- After 3 hours smell onion, Phalandu will not give up Nijam Svabava Guna.
- If Dukhitvam is my Svabava, Pratyaksha Anubhava Siddha, Prasankhyam can't remove smell of Dukhitvam.
- Even if it removes Dukhitvam, and brings Ananda, claiming I am Ananda Svarupa will generate Ananda Samskara in mind through Prasankhyanam, it will be temporary.
- It will suppress Dukhitvam which is Svabavikam, problem will not be solved.
- Ananda Samskara generated by Karma Phalam is Anityam.
- Karma Phala Rupa Samskaratvat, Ghatavatu.

III) Verse 93 :

- Ananda during meditation.
- Irritation during other time.
- Will go from meditation to liberation and then to meditation.

Example :

- Relations between south Indians temporary, similarly Prasankhyana Phalam will also be temporary.

Verse 94 – Introduction :

यद्यपि प्रत्यक्षादि-प्रमाणोपातम् आत्मनो दुःखित्वम्, तथापि तत्त्वमस्यादि-वाक्योत्थ-प्रत्ययः एव बलीयान् इति निश्चयः। अव्यभिचारि-प्रामाण्यवाक्यो-पात्तत्वात्। प्रमेयस्य च स्वत एव निर्दुःखित्वसिद्धेः। प्रत्यक्षादेस्तु सव्यभिचारित्वात्। सम्भावनायाश्च पुरुषपरिकल्पनामात्र-अवष्टम्भत्वाच्च इति।

yadyapi pratyakṣādi-pramāṇopāttam ātmano duḥkhitvam. tathāpi tat-tvam-asy-ādi-vākyottha-pratyaya eva baliyān iti niścayo 'vyabhicāri-prāmāṇya-vākyopāttatvāt prameyasya ca svata eva nirduḥkhitva-siddheḥ. pratyakṣādes tu sa-vyabhicāritvāt saṃbhāvanāyāś ca puruṣa- parikalpanā-mātrāvaṣṭambhatvāc ceti.

Even if the suffering nature of the Self is known through pramanas such as perception, still it is certain that only the cognition which arises from texts such as "That thou art" is stronger, because it is obtained from texts which have invariable validity and also because it is known that the Self which is the cognitum is by its very nature devoid of suffering. By contrast, perception, etc. are liable to err; also, the supposition of the suffering nature [of the Self] rests merely on the imagination of the person. [Introduction – Chapter 3 – Verse 94]

4th Argument :

- Abyupethya Vada continues.
- Pratyaksham does not have access towards Atma, as said in all Upanishads.

Supposition no : 1

- Let us assume Pratyaksham has access to Atma.

Abyupagamaha :

- Let us assume.
- Prasankhyanam is revealing Dukhitva of Atma.
- Pratyaksham can't reveal Atma itself, where is question of revealing Dukhitvam.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्मो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ३

Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

Pratyaksha	Shastra
- Reveals Atmas Dukhitvam, attribute of Atma.	- Reveals Atmas Nirdukhitvam

- 2 views presented.
- Both Pramana Siddham.
- Which one we should accept?

Example :

- 2 News papers reporting opposite news – Hindu more reliable, valid than Indian express.

Prabalam	Durbalam
- Shastram - More strong - Apaurusheya - Nirdushta - Baliyaha	- Pratyaksham - Sa Dushta - Paurusheya - Has limitations - Can function within a particular range (I) - Beyond a range sight, sound, smell, touch, taste doesn't work, can't function. - Conditions required for functioning (II)

- If conditions not fulfilled then Pratyaksham not valid.
- Example : Optical illusion, ocean waters blue, small star, see double vision due to cataract.
- When mind in good condition, our perception gets coloured.
- Person with good character appears more beautiful than one with bad character.
- Pratyaksha Pramanam not definitely valid but conditionally valid.

- Shastra Pramanam Nir Dukhitvam, Apaurusheya Pramanam.

Purva Pakshi :

- Accepts Veda as Nirdushta Apaurusheya Pramanam.
- Can't give this Argument to Nastika but only to Astikas.
- Veda is Nirdushta, Apaurusheya Pramanam without conditions, fact all the time, in all places.
- Must go by Shastra unconditionally valid rather than Pratyaksha which is conditionally valid.

a) Yad Yapi :

- Even assuming Abyupedya Vada.

b) Atmanaha Dukhitvam :

- The sorrowfulness of Atma.

c) Still, Pratyaya Jnanam – Nirdukhitva Jnanam :

- I am not sorrowful I am Ananda Svarupa Nirdukhitva Jnanam called Pratyaya here.

d) Pratyakshidi Pramanam Upattam :

- Grasped by Pratyaksham.

e) Tat Tvam Asi – Tattva Atmana Vakyam Eva Baliyan :

- That knowledge is stronger which is generated by stronger Pramanam.
- Prabalam knocks off Durbalam.

f) Pramana Vakya Upatatvat :

- Shastra Vakyam is Avyabichari Pramanam.
- It has got definite doubtless validity.
- Pratyaksha has indefinite validity.
- For Savyabichari problem, doubtful Pratyaksha proofs are :
    - Optical illusions and hallucinations.

Argument No. 1 : Pramana Srishtya

- Therefore I am Nirdukhi, Shastram has revealed, fact.
- If doubt, go to meditation.
- Shastra Pramanatva – Atma is free from sorrow, Ananda Svarupaha Prabalatvat.

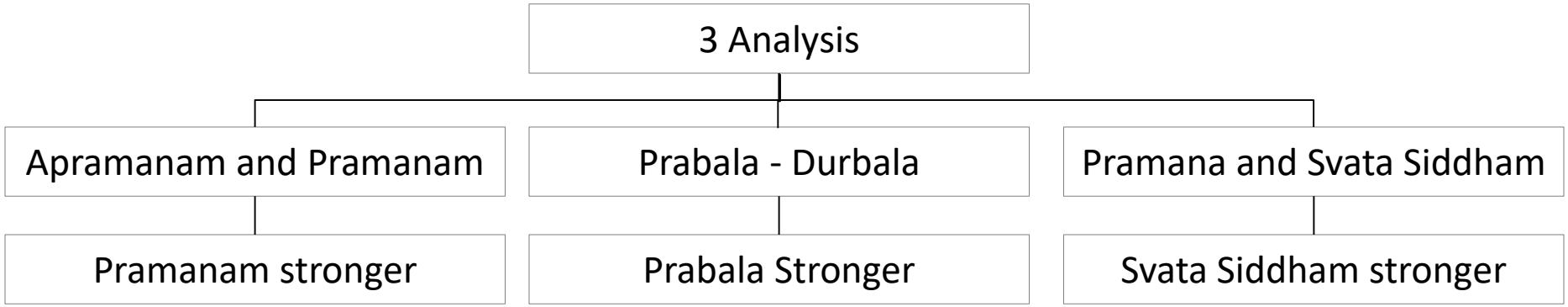
Argument No. 2 : Prameya Drishtvatvat Api Atmanaha Nirdukhi

- Now study from Atmas own standpoint.

1st	2nd
- Pramanam Angle 1) Shastra 2) Pratyaksha - Shastra stronger	- Prameya, subject matter – Atma. 1) Pramana Siddam 2) Svata Siddam - Svata Siddam stronger

- Atmas nature of freedom from sorrow not merely proved by Shastram but is also self evident.

Jagrat + Svapna	Sushupti
- Experience sorrow when mind comes to function and starts operation. - Sorrow is conditional on operation of instrument Body / Mind / Intellect. - Incidental attribute of mind when it is in operation. - When Pratyaksha is in operation, Dukhitvam is experienced. - Dukhitvam is Pramana Siddham. - Weaker	- Natural condition, no Pramanams function. - No Dukham - Svabavika Avasta - **Sorrowlessness is natural condition during Sushupti.** - Nirdukhitvam of Atma is Svata Siddham, Selfevident as experienced in Sushupti. - Nir Dukhitvam is Svata Siddam - Stronger



- Atmanaha Nirdukhitvam is Shabda Pramana Siddam, Prabala Pramana Siddham, Svata Siddam also.

- Why do you require meditation for reinforcing to claim an already existing fact.
- What makes you protest?
- Svata Siddam more Prabala, stronger, than Pramana Siddham.

Example :

- Patient is Svata Siddham, declares I am alive.
- Doctor with medical degrees says you are dead.
- I am Ananda Svarupa proved by Pratyaksha, Anumana, Shastra, and Svata Siddam.

Vivekchudamani :

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते । श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ **107** ॥	*yatsuṣuptau nirviṣaya ātmānando'nubhūyate |* *śrutiḥ pratyakṣamaitihyamanumānaṁ ca jāgrati || 107||*

Scriptues , direct experience, tradition and inference clearly attest that in deep-sleep, we experience the Bliss of the Self (Atman) independent of sense-objects. [Verse 107]

- Svata Siddham is greater support.

g) Prameyasya Cha Pratyaksheshu Vyabicharatvat :

- Vyabichari = Deviant, not always reliable, violates. Therefore,

h) Sambavayashcha :

- Since, Pratyaksham is deviant, not definite, reliable, use verb, may be.

- Sorrowful, Sambavana is speculation.
- Whatever known through Pratyaksha Pramana add – maybe.
- Example : Maybe coconut oil is bad.
- Modern trend, give statistics, all maybe's.
- 60% gain benefit.
- 40% don't gain benefit.
- To which category do I belong?
- Statistics can't give any knowledge.
- Studies 217 people out of world population of 5 billion people.
- It is Sambavana Jnanam.
- Speculation can't be accepted as a fact.
- Speculation is Purusha Kalpanamatvat. It is projection of one human.

i) Kalpanamatram Avashtambatvat :

- Statistics based on speculation. Therefore science changing.
- Shastra revealing one steady Atma throughout.
- Now Shastra facing challenges from modern science.

Conclusion :

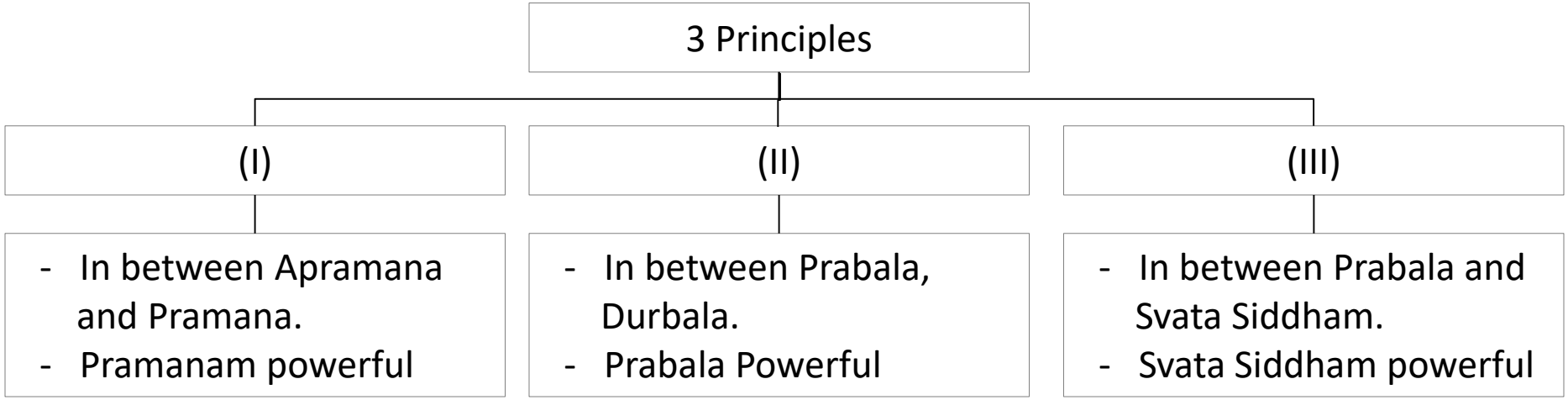
- Pratyakhyanam is not required for generating knowledge for liberation.

Verse 94 :

निर्दुःखित्वं स्वतस्सिद्धं प्रत्यक्षादेश्च दुःखिता । को ह्यात्मानम् अनादृत्य विश्वसेद्-बाह्यमानतः ॥ ९४ ॥	*nirduḥkhitvaṃ svatas-siddhaṃ pratyakṣādeś ca duḥkhitā* *ko hy ātmānam anādṛtya viśvased bāhya-mānataḥ*

Freedom from suffering is self-established. But the suffering nature [of the Self] is shown by perception, etc. Who will, indeed, accept the evidence of the external source disregarding the revelation of one's own Self? [Chapter 3 – Verse 94]

a) Iti Nirdukhitvam :



- In introduction of verse 94, I & II were dealt with.
- In verse 94 – Principle III is taken up.
- Between Prabala and Svata Siddham, Svata Siddam powerful.

Swami Dayanand :

- Sorrow is unnatural, happiness is natural.

What is proof?

- Whatever is unnatural, we naturally struggle to get rid of.

Example :

- Kidneys, dirt in eyes, natural struggle to get rid of.
- Sorrow – unnatural, struggle to get rid of.
- Happiness natural, retain, natural condition of mine.
- No complaint – day after day why am I happy.

My Svarupam Kim?

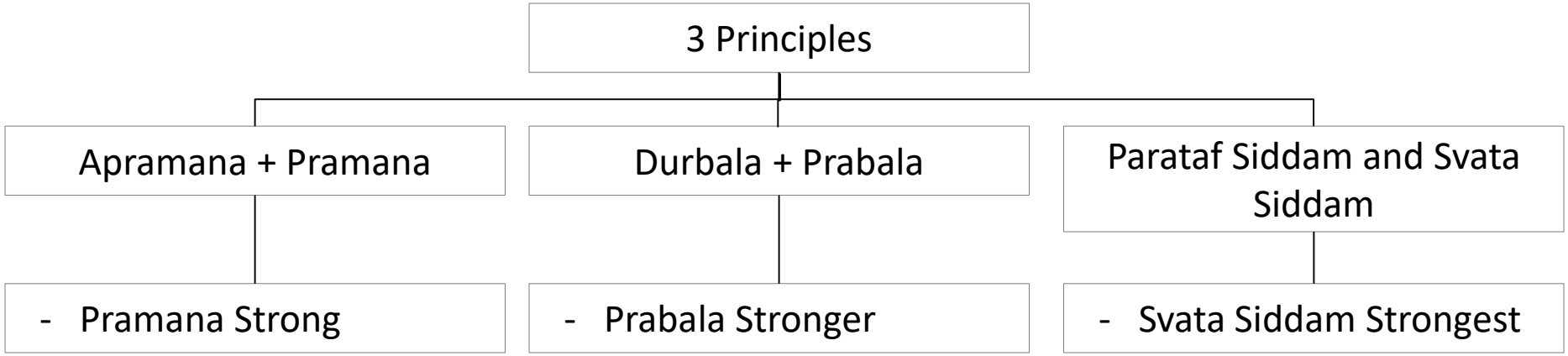
- Ananda, Svata Siddam.
- Why?
- Don’t try to get rid of Ananda.
- Nirdukhitvam – Svata Siddam.
- Sorrowfulness is not self evident.
- Dukhitvam alone revealed through Pratyaksha Pramanam.
- Abhyupethya Vada temporarily taken.
- In this context, we assume Pratyaksha reveals Dukhitvam between these 2.

b) Kaha Anatmanam Anadritya Bahya Manataha Vishwase :

- Which intelligent person will ignore fact which is Svata Siddham.
- Which person will rely on Pratyaksha and ignore (Anadritya) Svata Siddam of Atmas Nirdukhitvam.
- Who will rely on extraneous Pratyaksha Pramanam, Parataf Pramanam and leave Svataf Pramanam.

Revision Verse 94 :

- Sureshvaracharya removing foundation of Prasankhyana Vada.
- Knowledge by Sravanam not enough, need meditation.
- Vedantic Mananam and Nididhyasanam is for removing obstacles to derive benefit of knowledge, not for mystic experience.
- Intellectual doubts and is in habitual emotional Δ format, thinking pattern.
- Even if there is Virodha between Pratyaksha and Shastra, Sravanam is sufficient.



Example :

- Person alive, Svata Siddam, no Pramanam of reports, clinical exams can contradict.
- Atmanaha Nirdukhitvam, Ananda Svarupam is Svata Siddam, Prabala, Apaurusheya Pramana Siddham.
- Therefore Purva Pakshi – accept Nirdukhitvam of Atma.
- Ananda Svarupaha is an irrefutable fact.
- Meditation not required to prove it.
- Remove intellectual doubts and emotional obstacles, in habitual Δ format and claim Mukti here and now.
- No Sravana and Pratyaksha Virodha is there.
- Nididhyasanam is for format change, Siddha Artha from Δ format, Viparita Bavana Nivritti, binary format Siddhi.
- **Kurhi Atmanam Anadritya :**

  Who can ignore Svata Siddha Atma, Ananda Svarupa Atma.

c) Vishwaseth Bahya Manaha Siddham :

- Who can believe something proved through external Pramanam, ignoring Svata Siddha Atma and take to Bahya Pramana Siddham.
- Go by Svata Siddham.

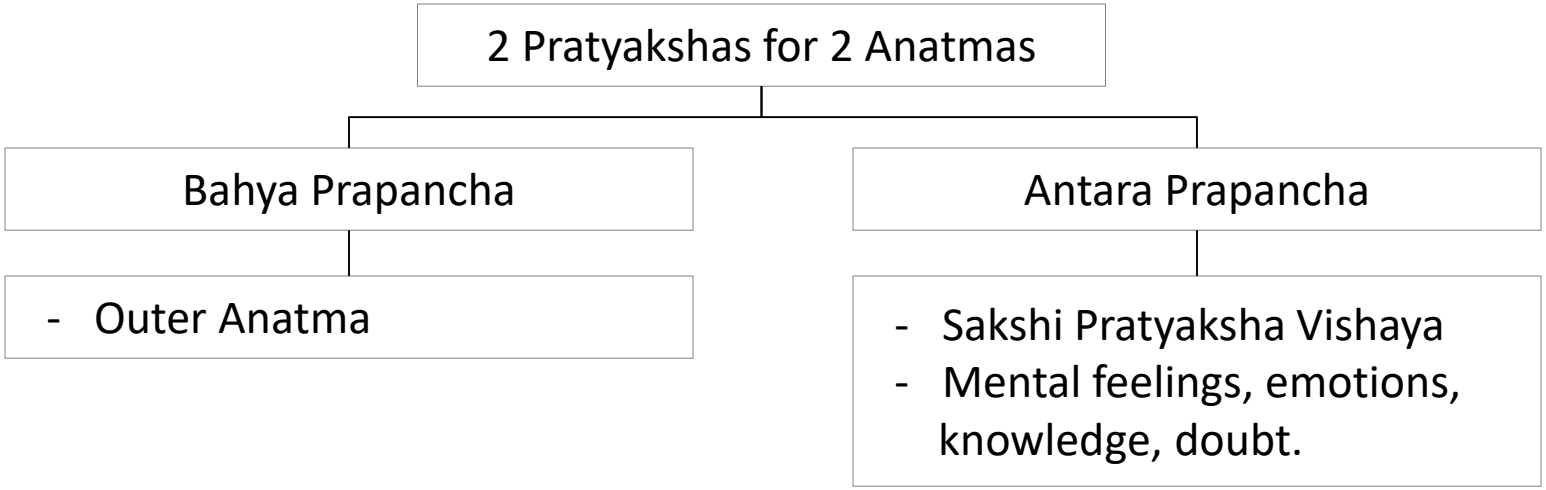
Verse 95 – Introduction :

सम्बन्धार्थः एव ।	*saṃbandhārtha eva*

What has been stated in the sambandhokti [of the previous verse] is now supported. [Introduction – Chapter 3 – Verse 95]

Sambandha Artha Eva :

- Purva Sambanda Eva Atat Smaranat Iha.
- Have to recollect Purva Sloka Artha Sambanda.
- Apaurusheya Prabala Pramana Siddhi is stronger than Paurusheya Durbala Pramana Siddham.
- This idea is proved by experience and logic.
- This idea is given by Shastra itself.
- **Pratyaksha Pramanam is turned outwards, towards Anatma only.**
- **Therefore don't believe, trust Pratyaksha Pramanam w.r.t. Atman.**
- When you drive car, trust Pratyaksha.
- **Don't trust Pratyaksha in the field of Atma.**
- W.r.t. Bahya Prapancha you can trust.



- Atma, neither Indriya or Sakshi Pratyaksha Vishaya, it is Pratyaksha Avishaya.
- Don't trust Pratyaksha, Anumanam, Upamanam, Artha Patti for Atma.
- They are all based on facts collected by Pratyaksha.
- All Paurusheya Pramanams are based on Pratyaksha.
- Atma is Pratyakshadhi Pramana Avishaya.
- Hence, to know Atma Svarupam, don't cross check with your Anubava.
- Accept what Shastra says as 100% fact.

Verse 95 :

अपि प्रत्यक्षबाधेन प्रवृत्तिः प्रत्यगात्मनि ।
"पराञ्चि खानि" इत्येतस्माद्-वचसो गम्यते श्रुतेः ॥ ९५ ॥

api pratyakṣa-bādhena pravṛttiḥ pratyagātmani
"parāñci khāni" 'ty etasmād vacaso gamyate śruteḥ

Further, that the Sruti text reveals the Self by sublating perception is known from the utterance, "The senses which are outgoing..." [Chapter 3 – Verse 95]

a) Srutehe Etasmat Vachasaha Gamyate :

- From the following Sruti Vakyam, Gamyate, this idea can be understood.

b) Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् । कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १॥	Paranci khani vyatrnat svayambhuh tasmat paran pasyati na antaratman ; Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan II 1 II

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

- Khani – Sense organs
- Para – Bahihi
- Anchi – Mukhani

} Anatma Vishaya

- **5 sense organs are designed by God to deal with Anatma only.**
- Example : Eyes designed to see other faces not your own beautiful face.
- Making sense organs this way, Bhagawan has destroyed the humanity spiritually.
- More sense organs are turned outward, more materialistic I become.
- Running after Shabda, Sparsha, Rupa, Rasa Gandha.

Vivekchudamani :

- Shabda Rasa Janaha Purusha…

- Sense organs become cause of destruction for Animals.
- Hunter employs weakness of deer to sound, fish to taste, elephant to touch, moth to light, bee to fragrance and kills them.

Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् । कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १॥	**Paranci khani vyatrnat svayambhuh tasmat paran pasyati na antaratman ;** **Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan II 1 II**

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- Spiritual death caused by extrovertedness of individual.
- Pratyaksha Pramana can't be employed for Atma Jnanam.
- How can Pratyaksha Pramanam contradict Shastra Pramanam?
- Drop Pratyaksha in Vedanta class.

Katho Upanishad :

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् । एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३॥	**Yena rupam rasam gandham sabdan sparsamsca maithunan,** **Etena iva vijanati kim atra parisisyate II 3 II**

That Atman by which man cognizes form, taste, smell, sounds, and the sexual joys… what is there unknowable to that Atman in this world? This is verily that (Atman thou hast wanted to know). [II – I – 3]

- Atma is that because of which sense organs function.
- It is not object of sense organs.

c) Paranchi Khani iti etasmat Vachasa :

d) Pratyaksha Badena :

- Sruti sets aside Pratyaksha Pramanam in the field of Atma Jnanam.
- No competition, only one candidate, Shastra Pramanam, no other Pramanam, no contradiction with Pratyaksha.

e) Pratyag Atmani :

- As unrivalled Pramanam, engages in teaching.
- No scope for Prasankhyanam.
- Why sit in meditation? Only understand Sruti.
- Drop your habit of expecting Moksha as future event.
- Jeevan Mukti, Videha Mukti Ahamkara based.
- Only talk of Nitya Mukti, my nature.

f) Srutehe Pravartihi Pratyagatmani :

- Sruti engages in revealing Atma after dismissing Pratyaksha as rival.
- Therefore Pramana Virodha is not there.
- Therefore Prasankhyanam has no foundation.

g) Iti Avagamyate :

- Understood by reading Katha Upanishad.

Verse 96 – Introduction :

अभ्युपगम्य एवमुच्यते, न तु प्रमाणं सत् प्रमाणान्तरेण विरुध्यते इत्यसकृत् अवोचाम । यत्रापि वाक्यप्रत्यक्षयोः विरोधाशङ्का तत्रापि पुरुष-मोहवशादेव सा जायते । न तु परमार्थतः इति । अत आह ।	*abhyupagamyaivam ucyate na tu pramāṇaṃ sat-pramāṇāntareṇa virudhyata ity asakṛd avocāma. yatrāpi vākya-pratyakṣayor virodhāśaṅkā tatrāpi puruṣa-moha-vaśād eva sā jāyate na tu paramārthata iti. ata āha*

This has been stated for the sake of argument. However, we have already stated many times that one pramana does not come into conflict with another pramana. Wherever there is the supposition that there is conflict between Sruti and perception, there it arises because of the delusion of the person alone; there is really no conflict [between them]. So the following is said. [Introduction – Chapter 3 – Verse 96]

a) Evam Uchyate Abyupagamya :

- Until now I gave argument based on Abyupethya Vada, accepting contradiction between Pratyaksham and Sruti.
- In this rivalry, Sruti is stronger assuming 2 candidates are there.
- Fact : Really no rivalry between Vedanta and Pratyaksha.

b) Pramanam Satu :

- If there is only one Pramanam.

c) Pramanantarena Na Virudyate :

- One Pramanam can't deal with same subject as other Pramanam, hence no contradiction. (eyes can't deal with sound)

Example :

- Knowledge given by eyes can't be contradicted by ears, skin, nose, tongue.
- One Pramanam can't be challenged by another Pramanam.
- Sraddha = Understanding knowledge given by one primary Pramanam can't be challenged by another primary Pramanam.
- This is called Sraddha.
- Sraddha is not faith or belief which is applicable only to secondary Pramanam, not to primary Pramanam.

Definition of secondary Pramanam :

- Secondary Pramanam is that which gives knowledge and which can be contradicted or confirmed by a primary Pramanam.

Example :

- Inference is secondary Pramanam.
- Fire on mountain cant be seen but inferred by smoke.
- Inference is secondary knowledge.
- Fire can be confirmed or contradicted by gong to mountain and directly seeing by Pratyaksham.

Example :

- Elephant is standing on the road.
- My words are Paurusheya Shabda, secondary Pramanam.
- I can verify by going outside and conform or contradict with my own eyes, primary Pramanam.
- Purusheya Shabda dealing with Anatma Vishaya is secondary Pramanam, can be confirmed or contradicted by primary Pramanam.
- W.r.t. secondary Pramanam, you can have belief or faith.

Definition of belief :

- When knowledge gained through secondary Pramanam, is accepted without verifying with primary Pranam, that acceptance is called faith, belief.
- Word faith, belief should be employed only w.r.t. secondary Pramanam.
- When you accept knowledge by secondary Pramanam, verifiable by primary Pramanam, but which you accept as a fact is called faith or belief.
- What is blind belief?
- Acceptance of a verifiable knowledge given by secondary source, Pramanam even when it is contradicted by other secondary or primary source.

Example :

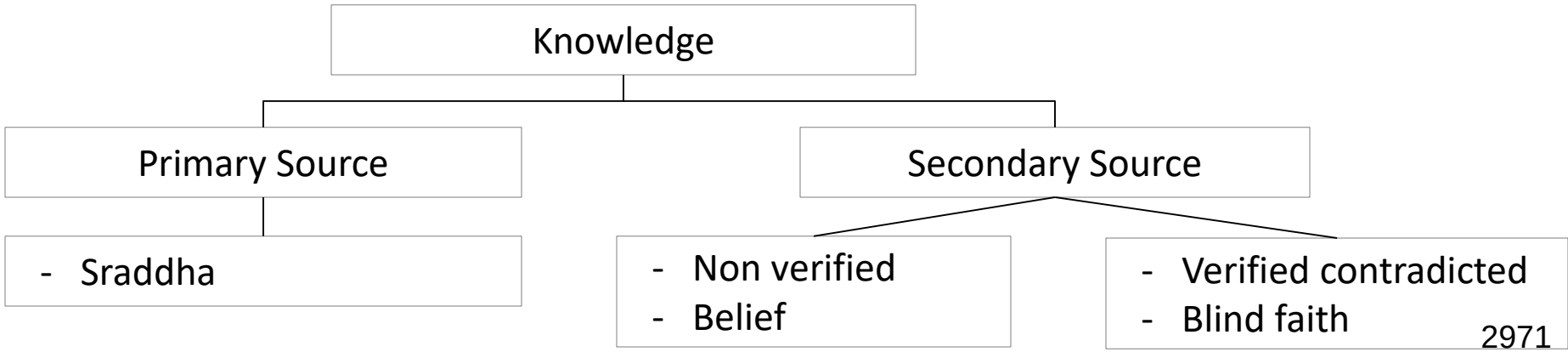
- There is an elephant outside because swamiji said, he wont tell a lie.

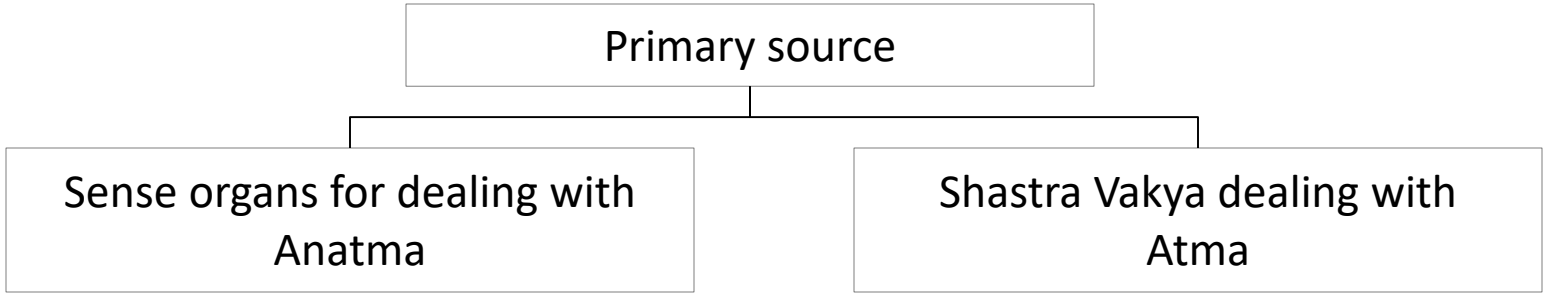
- Verifiable but you don't verify, accept it as a fact, lead life based on that = Belief.
- Whatever newspaper says, we believe.

Blind belief :

- Somebody says there is heaven in some part of cosmos.
- Heaven created by God, located, eternal.
- Heaven is contradicted by Yukti, logic.
- If I hold on to that, it is blind belief.
- Acceptance of knowledge coming from secondary Pramanam without verification = Belief.
- **Blind Belief :**

  Acceptance of knowledge coming from secondary source even when it is contradicted by another Pramanam.
- Sraddha neither belief nor blind belief.
- Sraddha is acceptance of knowledge from primary source.





- By accepting this, I am not believing or not believing or having blind belief.
- Believing, not believing is connected with secondary Pramanam not primary Pramanam.
- Sraddha is dealing only with primary Pramanam.

d) Pravirtihi Pratyagatmani :

- Upanishad is primary source, I accept with Sraddha, does not come under belief or faith.

e) Asakrut Agochama :

- **We have repeatedly said Shastram is a primary Pramanam which can never be confirmed or contradicted.**
- Asakrut – Repeatedly.
- Agochama – said.

f) Yatrapi :

- Still, suppose.

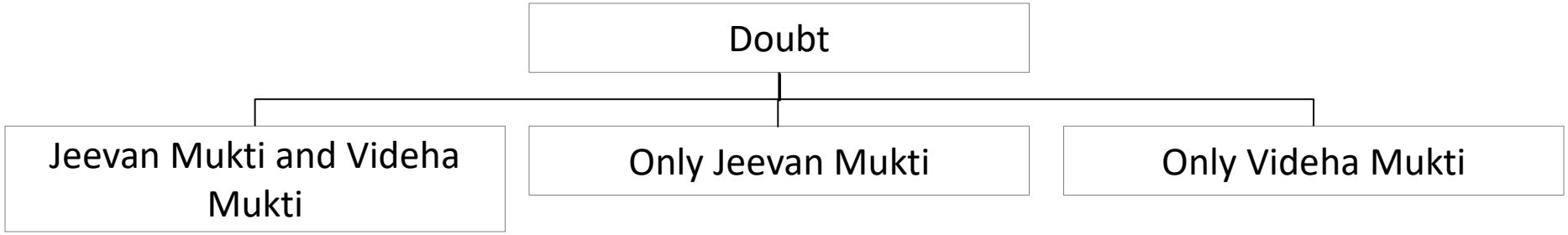
g) Vakya Pratyakshebyoho :

- In spite of repeated assertion if we have doubt, suspicion or contradiction between.

Maha Vakyam	Pratyaksham
- I am Ananda Svarupa, Nitya Mukta.	- I am Dukhi, miserable, Samsari.

Example :

- If in a class, teacher asks students to sit on 2 sides, Mukta and Samsari, many will sit outside, doubtful.



- All 3 irrelevant.
- How do I know whether I am Mukta Purusha, liberated or not?
- It is not Pratyaksha Pramana Ahamkara Siddham.

Example :

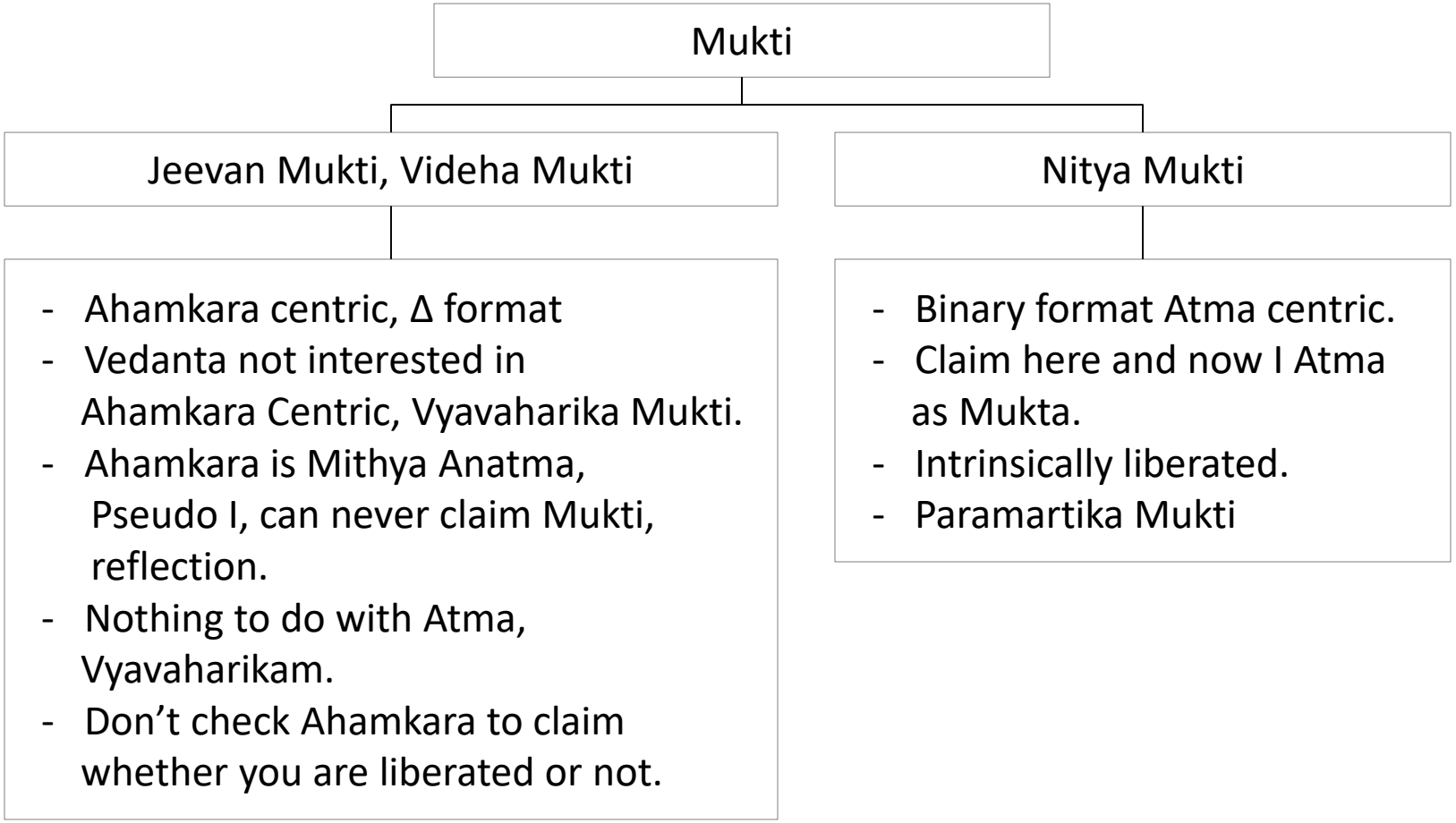
- I am dead or not, I have to declare.
- Similarly I have to declare I am Nitya Mukta based on Atma Jnanam coming from scriptures.

h) Tatra Api :

- If I doubt liberated or not.

i) Purusha Moha Vashad Eva :

- It is only because of delusion on part of student, carefully preserved in safe deposit vault.
- You are holding to Jeevan Mukti which is Ahamkara centric.



j) Sa Jayate :

- Still, doubt I am liberated or not.

k) Natu Paramarthatha :

- Such doubt is never possible not a fact.

l) Virodha Ashankaha :

- Jnanam and Anubhava can't have contradiction.

Jnanam	Anubava
Deals with Atma.	Deals with Anatma

Big Mistake :

- I am checking mind to see if I am liberated.
- Mind will always be fluid.
- **Mind can't be criteria for my liberation.**
- Anatma can't be criteria.
- I am Atma, world is Anatma, is coming to binary format.
- In Δ format, liberation will be eternally frustrating.
- In binary format – Atma – Anatma alone, I can claim I am free.
- Natu Paramartitaha iti Aha.

Verse 96 :

प्रमां चेज्जनयेद्वाक्यं प्रत्यक्षादिविरोधिनीम् । गौणीं प्रत्यक्षतां ब्रूयात् मुख्यार्थासम्भवात् बुधः ॥ ९६ ॥	*pramāṃ cej janayed vākyaṃ pratyakṣādi-virodhinim* *gauṇiṃ pratyakṣatāṃ brūyān mukhyārthāsaṃbhavād budhaḥ*

If the scripture sentence produces knowledge which is opposed to what is conveyed by perception, etc., a wise man should say that what is conveyed by perception is secondary, since the primary sense is not possible. [Chapter 3 – Verse 96]

- How to tackle when we constantly get a doubt whether we are liberated or not.
- I should clarify myself properly.
- World saying I am Muktaha and me doubting, no use.
- World claiming I am Samsari and I privately in my innermost heart feel Mukta, then nothing else matters.
- Don't think of notes written, CD's listened and ask where do I stand?
- I should say, I am Mukta, I know who I am.
- If any event happens, mind will always react.

Gita :

श्रीभगवानुवाच । प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव । न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥	**śrībhagavānuvāca** **prakāśaṃ ca pravṛttiṃ ca** **mōhamēva ca pāṇḍava |** **ta dvēṣṭi sampravṛttāni** **na nivṛttāni kāṅkṣati || 14-22 ||**

The Blessed Lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

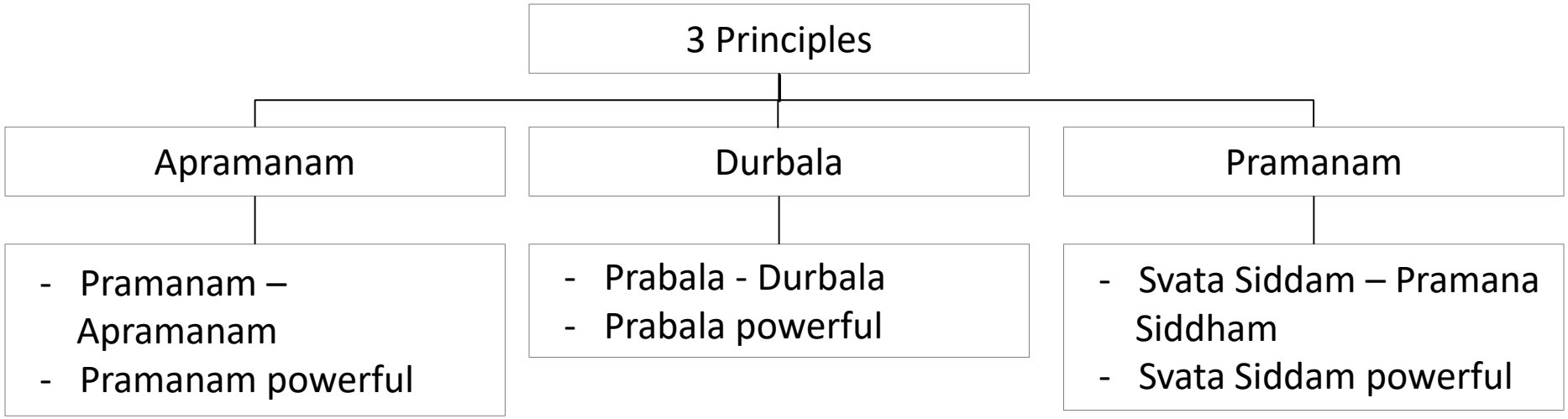
- Mind fluid because of influencable Anatma interactions.
- Various open and hidden factors are there influencing my Anubava.
- Mind goes through miserable conditions and I declare I am miserable.
- I use I for the mind.
- I blurt out I am miserable because mind is miserable.
- How can 2 conditions coexist?
- I am Muktaha and miserable.
- **Minds operation is Moha, delusion, anger, depression…**
- Resolve delusion and stick to the fact, I am Mukta which is a fact.
- I am Mukta, fact, inspite of miserable condition of Anatma because Vedanta wants to reveal I am Nitya Mukta which is independent of mind.
- I may work to improve mind for Vyavahara or Loka Sangraha.
- That has nothing to do with the fact I am free.

Revision : Verse 96 – Introduction

- Sureshvaracharya shaking foundation of Prasankhyana Vada.

Shastra	Anubava
I am Ananda Svarupa	Dukhi all the time

- Jnanam, can't take place, Jnanam feeble, not liberating knowledge.
- To convert it into powerful liberating knowledge have to practice tireless meditation.
- Assuming Virodha, still Shastram powerful.



- **I am Ananda Svarupa alone powerful.**
- **It is Prabalam, Shastra Pramanam, Svata Siddam.**

- Therefore Shastra Janya Jnanam not feeble but liberating knowledge.
- Prasankhyanam not required to convert knowledge.
- All assuming, there is Virodha.
- Actually, there is no Virodha, no choice between 2.

a) Abyugamayan Eva Uchyate :

- Assuming there is Virodha, I gave arguments.

b) Pramanam Satu, Pramanantarena Na Virudyate :

- Satu – Sat Pramanam, valid Pramanam, Abadyam.
- Valid Pramanam can never contradict with any other Pramanam.
- It has been repeatedly said, that there is no contradiction.

Shastra	Every other Pramanam
Deals with Atma	Deals with Anatma

- **Experience of contradiction is because of my own delusion.**

c) Yatra Api Bahya Prapancha Api Virodha Ashankha Vartate :

- Where there is seeming contradiction between Shastra and Anya Pramanam, seeming contradiction is generated not by Shastra but by your wonderful Brain.

d) Purusha Moha Vashad Eva :

- Fertile mind generates delusion.

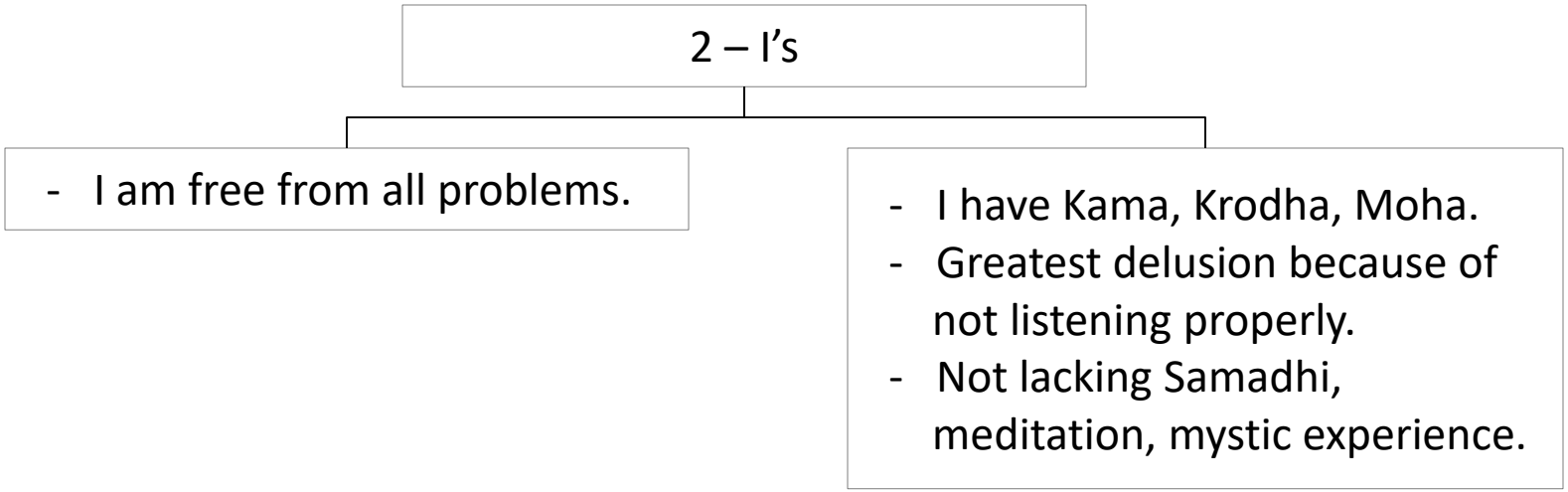
e) Sa Shanka :

- Seeming contradiction, suspicion brought out of Purusha Moha.

f) Paramartata :

- Does not really exist, what is cause of delusion?
- Sureshvaracharya going deeper.

- Why delusion?
- Study 25 years, have Paroksha Jnanam no Brahma Anubhava.
- Why I face problem?



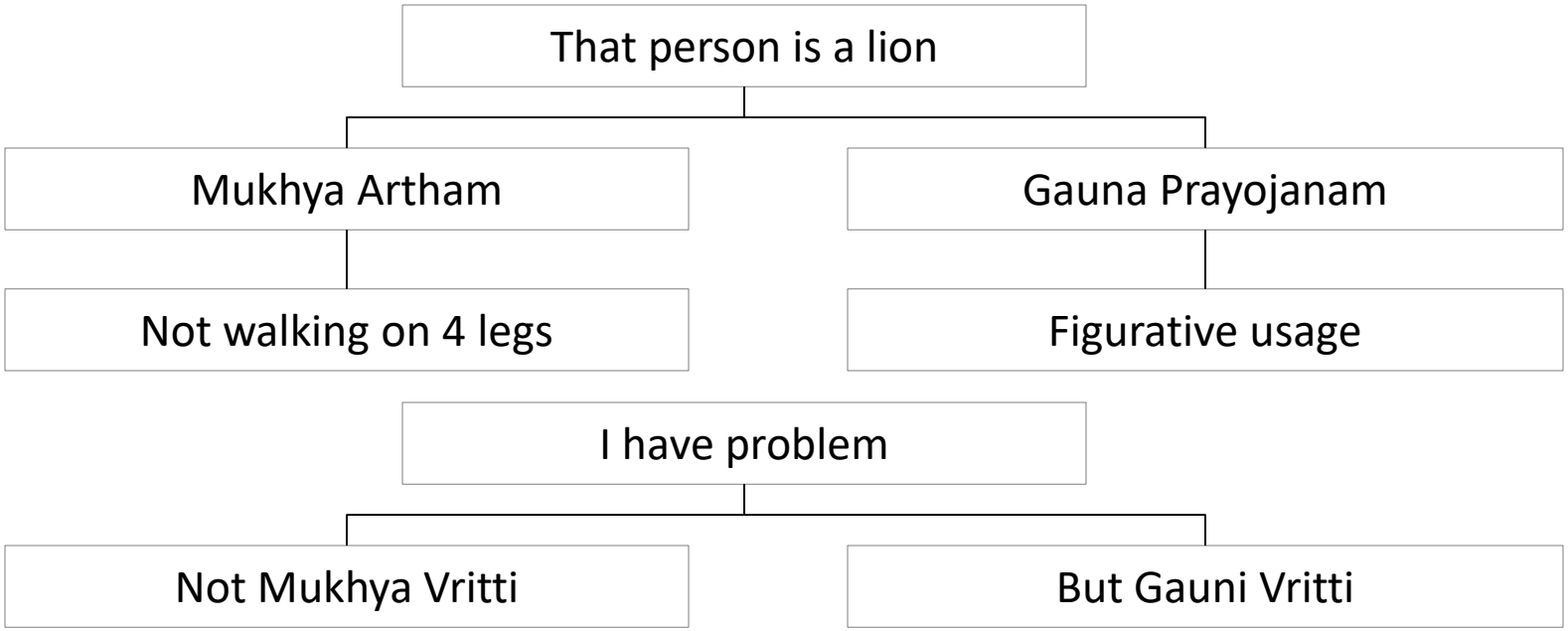
- Where is the kink causing all delusions?

99% Students :

- I am free, but still have problems.
- Contradiction cannot go by meditation.
- Enquiry on delusion is useful.
- I am free crystal clear, fact.
- I have problem, is figurative expression, to be with society.
- All have problems in society.

- **I have problem is Gauna Prayojanam.**
- I am free – fact – Mukhya Artham.

Example :



Interesting Portion :

Verse 96 : Technical Sloka

- Mahavakya generates knowledge, Prama because it is a Pramanam.
- Open eyes + mind – will perceive objects.
- Ears open + mind – will hear neighbours conversation.

a) Pramanam Jnanam Janayet :

- Mahavakya is Upajeevya, Primary Pramanam, has power to generate Prama, Jnanam.

b) Pratyakshadinam Virodhini Chet :

- Suppose Jnanam is contradictory to my experience, Anumanam, Upamanam etc, it they contradict.

Shastra	Pratyaksha
I am free from problem	I am full of problems

- Contradiction I experience when I listen to Mahavakyam.
- I have problems in the background and Shastra says I am free from problems.
- Intellect suspects problem because of its tendency to suspect.
- I meditate, Samsara has not gone.

c) Gaunim Pratyakshatam Bruyat :

- May you understand that "I have problem of Gauni Vritti", figurative expression not factual.

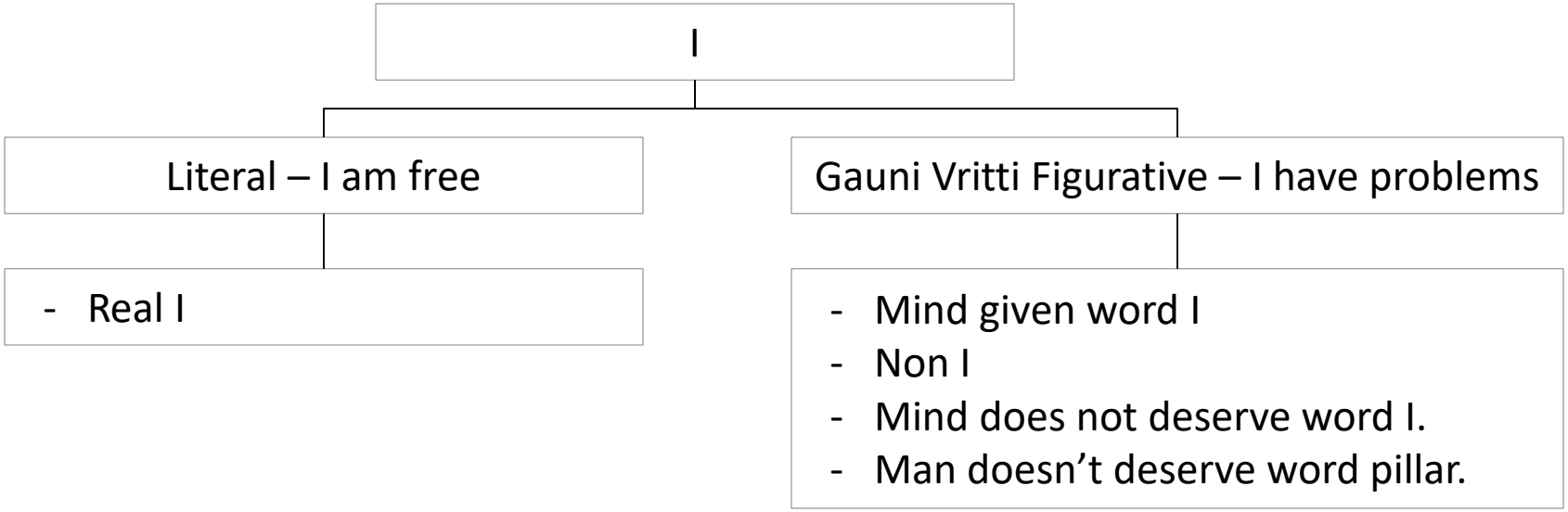
Example :

- He is pillar of organisation.
- Pillar – Jadam
- Man - Chetanam

} Can't equate

Pillar	Man
Supports building	Supports Organisation

- "I have problem" is figurative not fact.



- Instead of saying mind has problems, I say I have problems, figuratively.
- Using a word for something else is Gauni Vritti.
- This is Pratingya Vakyam.
- Beautiful portion, elaborated in following verses.
- **Pratyakshatam Gauni Bruyat :**

  I have problems is Pratyaksha Anubava, Gauni Vrittihi, figurative expression, not factual.

d) Mukhyartasya Asambavat :

- Because it can't have primary meaning.

e) Budaha Bruyat :

- Intelligent student will know this.
- Why "I" here can't have primary meaning?
- **Any Pratyaksha Anubava can't deal with real I, Atma.**

Keno Upanishad :

- **Na Tatra Chakshur Gachhati…**

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्मो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ३

Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

- **Pratyaksha Anubava can't deal with me Atma but only Anatma body, mind, world.**
- Then how can Pratyaksha determine and conclude my status.
- Hence it has to be only Gauni, figurative.
- Mind, Anatma is taken as I Atma.

Mukhyartaha Asambavat Budaha Gaunim Bruyat :

- Deep beautiful meaning.

Verse 97 – Introduction :

तस्यार्थस्य सुखप्रतिपत्त्यर्थम् उदाहरणम् ।	*tasyārthasya sukha-pratipatty-artham udāharaṇam*

For the easy understanding of this point, the following examples are given. [Introduction – Chapter 3 – Verse 97]

- I will explain this concept with an example.
- **Whenever primary meaning not possible, go for secondary meaning.**
- Pillarness figurative, primary meaning, go to secondary, strength of organization.
- In Tat Tvam Asi, go to Atma, not mind, Anatma.

a) Tasya Arthasya :

- See message given in verse 96.

b) Sukha Pratipattyartham :

- For clear understanding.

c) Udaharan Kuryat :

- Giving following example.

Message :

- “I have problem” is only figurative, not factual.

Verse 97 :

अग्निः सम्यगधीतेऽसौ जहासोच्चैश्च मञ्चकः । यथा तद्वद्-अहंवृत्त्या लक्ष्यतेऽनर्हयापि सः ॥ ९७ ॥	*agnis samyag adhīte 'sau jahāsoccaiś ca mañcakaḥ* *yathā tad-vad aham-vṛttyā lakṣyate 'narhayāpi saḥ*

For the easy understanding of this point, the following examples are given. [Introduction – Chapter 3 – Verse 97]

- When primary meaning does not fit, then secondary meaning, figurative should be taken.

a) Agni Samyak Adhite :

- "He is fire brand, breathing fire in his speech".
- Agni here is figurative.

Primary Meaning	Secondary Meaning
- Agni = Fire - Student attributed fire status.	- Agni – Bright student - Understands well - Samyak Adhite

b) Manchaka Ucchaihi Jahasa :

- Cot = Manchaka, seat, chair,.
- In the meeting, chair addressed members.

Primary Meaning	Secondary Meaning
- Chair can't laugh	- Chair person presided meeting.

Hasanam Akart Uchhaihi :

- Chairperson loudly laughed.

c) Yatha :

- Like example.

d) Tadvatu Aham Vritya :

- In the same way, "I have problems".
- I – applied on non I.
- Fire used for nonfire student.
- Chair used for nonchair, humanbeing.
- I have problem – I stands for mind, Ahamkara – Gauni Artha, secondary meaning.
- Aham Vritya – Lakshyate, is indicating Saha, something other than I, Ahamkara, Antahkarana.
- I used for non – I, Ahamkara or mind.
- **When mind is associated with Chidabasa, it is called Ahamkara, Chidabasa Sahita Antahkaranam, Ahamkaraha.**
- How do you know that I refers to mind?

- **I have problems, when you say through Pratyaksha Anubava, it deals with mind not Atma.**
- Can deal with mind only as mind alone is Pratyaksha Vishaya.
- I original Atma is not Pratyaksha Vishaya.

e) Anar Ahaya :

- Mind doesn't deserve the word I.
- Whenever you say, I have problem, I should not be born again.
- Here using I for non I.
- Can make statement, remember it is Gauni Vritti.
- Mukhya Vritti must be there when you say that.
- Mukhya Vritti – I am free from problems.
- Keeping Atma in mind, can do everything.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan spṛśañ jighran
aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन् उन्मिषन्निमिषन्नपि । इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९॥	pralapan visṛjan gṛhṇan unmiṣan nimiṣannapi | indriyāṇīndriyārthēṣu vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

Example :

- Watching movie.
- Hero looses heroine, shed tears.
- Go through emotion, have paid money for ticket.
- Gauni Vritti.
- Convert life into movie, when you go through problems.
- Every emotion is, Gauni Vritti, Ahamkara Vritti.
- Mukhya Vritti – I am free.

f) Saha :

- Non I – Ahamkara, mind is alone indicated as I thought, even though mind does not deserve I thought.
- Anaharya – Adjective to Aham Vritti

  - Na Harhati

Verse 98 – Introduction :

"कस्मात् पुनः कारणात् साक्षादेवात्मा नाभिधीयते किमनया कल्पनयेति ?" तत्राह ।	*kasmāt punaḥ kāraṇāt sākṣād evātmā nābhidhīyate kim anayā kalpanayeti tatrāha*

"Why is it," it may be asked "that the Self is not directly expressed [by a word]? What is the reason for resorting to indirect indication [of it]?" To this, we reply as follows. [Introduction – Chapter 3 – Verse 98]

Topic over in verse 97 :

I am free	I have problems
- Fact - Real I - Mukhya Vritti	- Gauni Vritti - Refers to Ahamkara, mind - Figurative expression - Samsari

- Jnani remembers Gauni Ahamkara Vritti in transactions, Vyavahararartham.

New Topic :

- Because we are using word I for I, thought for Ahamkara and it is mixed with real I, Shastra uses Ahamkara I as means to reveal real I.
- Real I has come down as Gauni Vritti Ahamkara.
- Tat Tvam Asi – Mahavakyam, Ahamkara Dvara Lakshanaya Atma is revealed.

a) Ananya Kalpanya Atma Abhidhiyate :

- Through Gauni Ahamkara Vritti, figurative I thought, Atma revealed.

Ahamkara	Real I
- I am Samsari, I have problems	- I am Atma

- This is Sureshvaracharya proposition.

b) Purva Pakshi : Question

Kasmat Anaya Kalpanaya Abhidhiyate :

- Why does Upanishad reveal Atma through Ahamkara Gauni Vritti.

c) Kasmatu Sakshat Eva Atma Na Abhidhiyate :

- Why can't Atma be revealed directly?

d) Iti Chet Aha :

- If such a question is asked, this is the answer.
- Atma cannot be directly revealed.

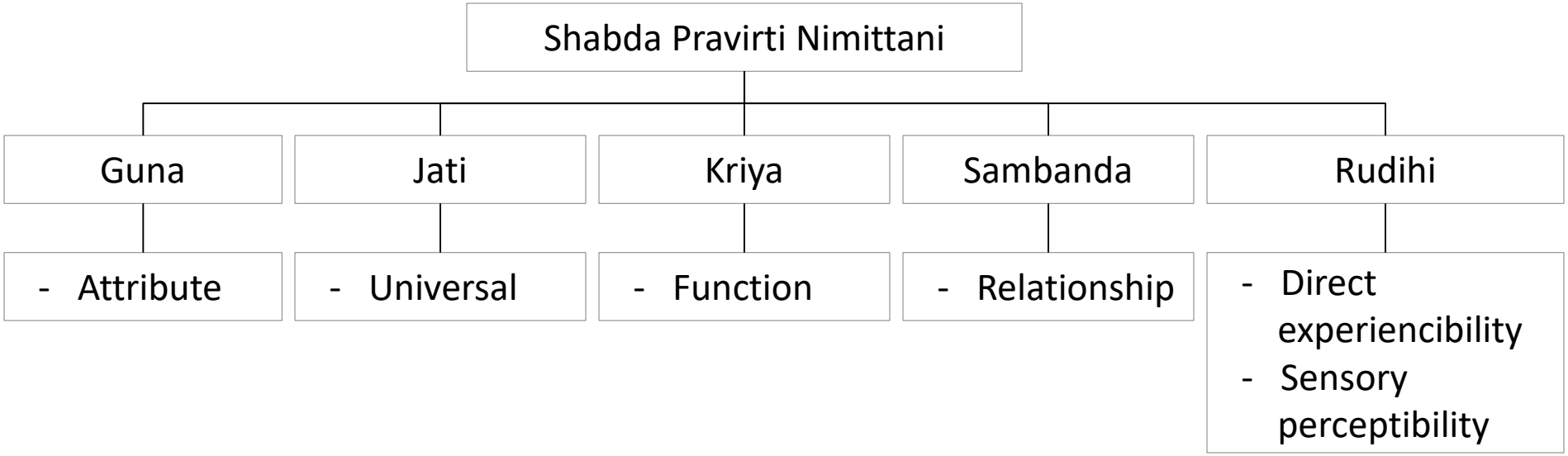
Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya II 1 II

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

- To reveal anything directly Shabda has to fulfill any of 5 conditions.
- Explained in Mandukya Upanishad.



- At least one of 5 conditions are required to reveal for verbal revealation.
- Atma does not have any one of 5 conditions.
- Shabda Pravirti Nimitta Abavat.
- Hence have to use indirect method.

Verse 98 :

त्वमित्येतद्-विहायान्यत् न वर्तात्मावबोधने । समस्तीह त्वमर्थोऽपि गुणलेशेन वर्तते ॥ ९८ ॥	*tvam ity etad vihāyānyan na vartmātmāvabodhane* *samastiha tvam-artho 'pi guṇa-leśena vartate*

There is no other way of conveying knowledge of the Self except through the word "thou". Here even the word "thou" is competent to signify [the Self] on the basis of some similarity. [Verse 98]

a) Atma Avabodhane Anyatu Vartma Na Samasti :

- There is no Anyatu Vartma, no other method, route for knowing Atma.

Vartma :

- Marga, Path, Route.
- Atma Avabodhane – Atma Jnanam.

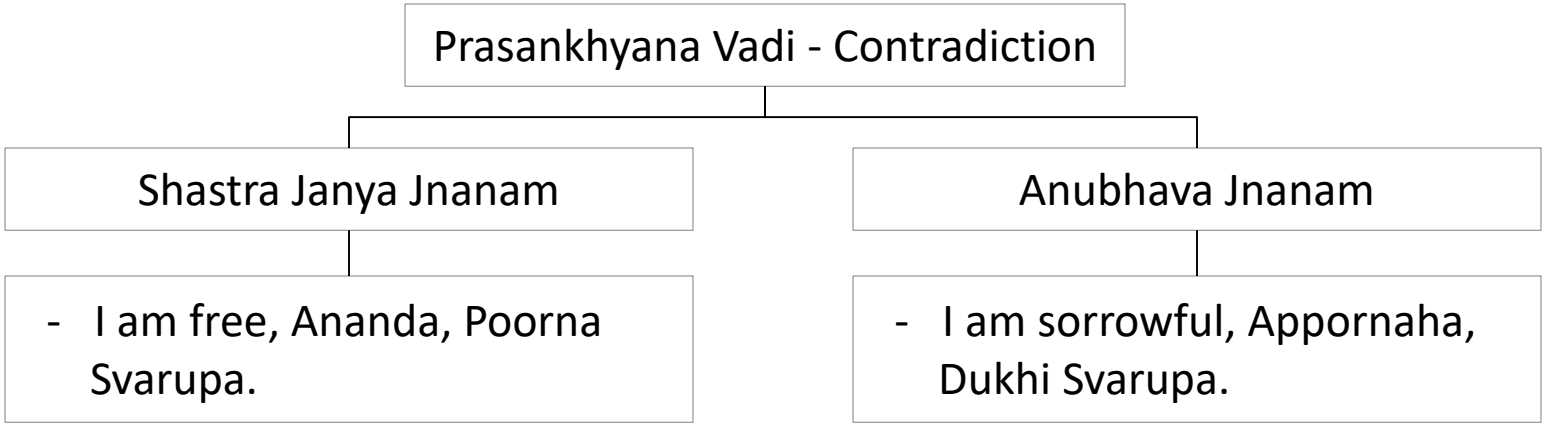
b) Other than – Tvam It Etat Vihaya :

- Other than Tvam Pada, Ahamkara.
- Teacher Addressing students Ahamkara by using word “Tvam”.
- Tvam – Directly going to Ahamkara and through Ahamkara route, teacher penetrating and revealing Atma.
- Vihaya, other than.
- Tvam Pada Marga, Ahamkara route.

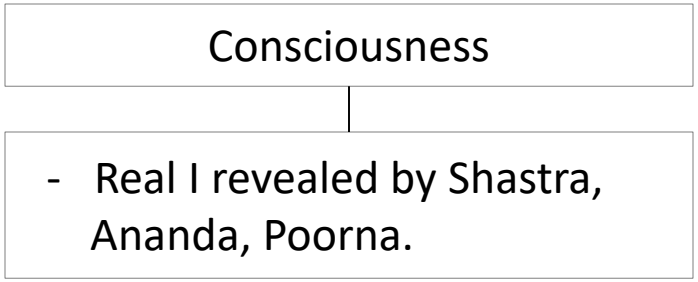
c) Na Samasti :

- It does not exist, Ahamkara alone is direct, closest route which can take us to Atma because of similarities between Atma and Ahamkara (Like Similarities between Pillar and person).

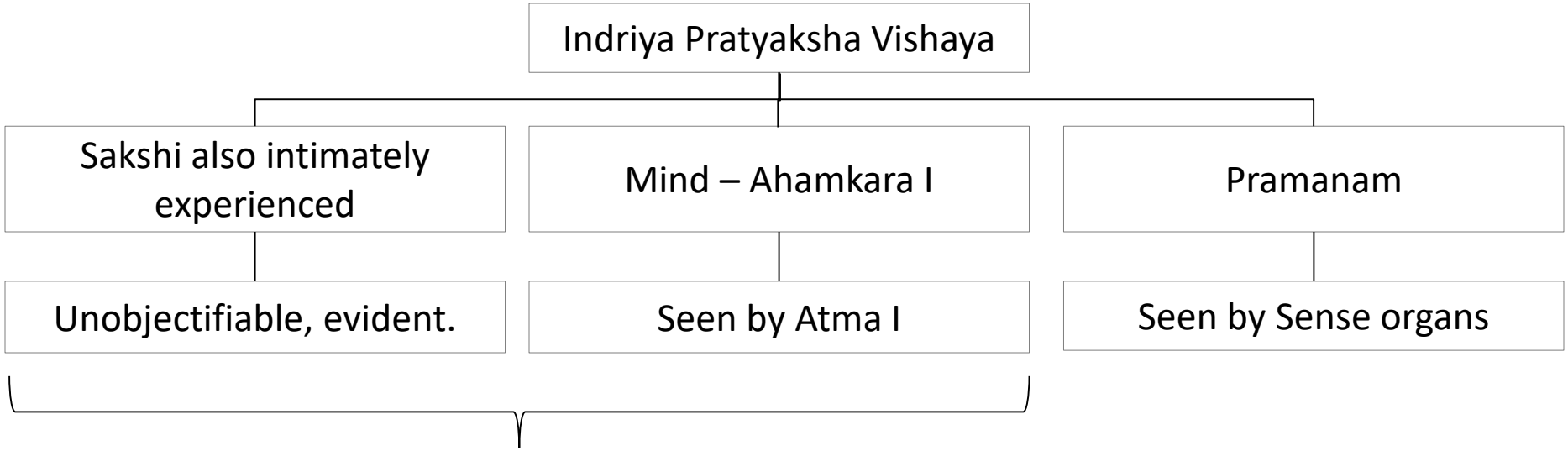
Revision Verse 98 :



- Shastric Jnanam feeble Jnanam, needs strength of meditation.
- Sureshvaracharya : Knowledge instantaneous no meditation required.
- Why Purva Pakshi – committing mistake?
- I am Dukhi = Ahamkara = False I = Mind.
- Ahamkara has Apoornatvam and Dukhitvam.



- Mistake committed because false I and real I are experienced together.
- Self experience + invocation of I.
- Real I – Sakshi I and false I together.
- False I is Pratyaksha Anubhava Vishaya, mind.
- **Mind not Indriya Pratyaksham but Sakshi Pratyaksham.**
- Mind not objectified by sense organs not Indriya Pratyaksha Vishaya.



- Segregation can't be physically done.
- If I separate mind, I will be dead, like furniture.
- Difference is presence and absence of mind.
- **Without mind, I won't be there to claim real I.**

- **Must retain Ahamkara, false I and claim real I, which is in and through the mind.**

Topic No. 1 :

- **No contradiction.**

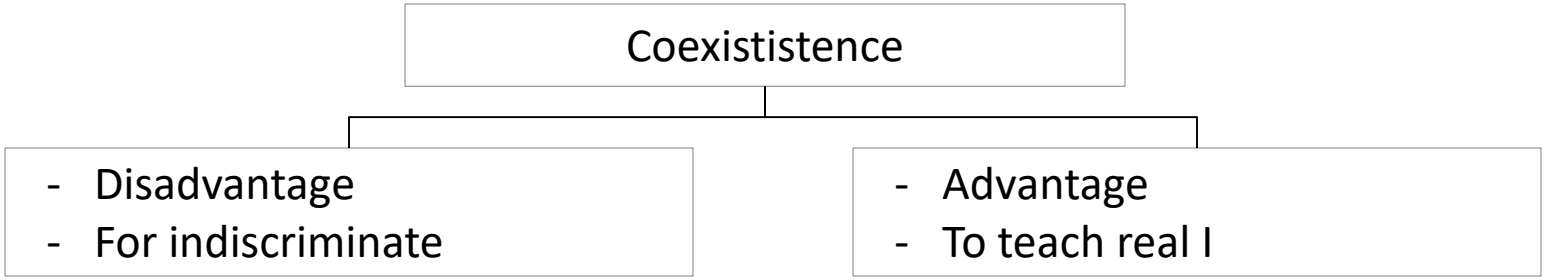
Pratyaksha	Shastra
Deals with Mind	Deals with Sakshi

- Concluded in verse 97.

Verse 98 :

Purva Pakshi :

- Coexistence of Ahamkara I and Sakshi I – problem.



- If false I and real I were not coexisting and real I alone was there, it would have been never known by us.
- **False I is serving as medium for manifestation of real I.**

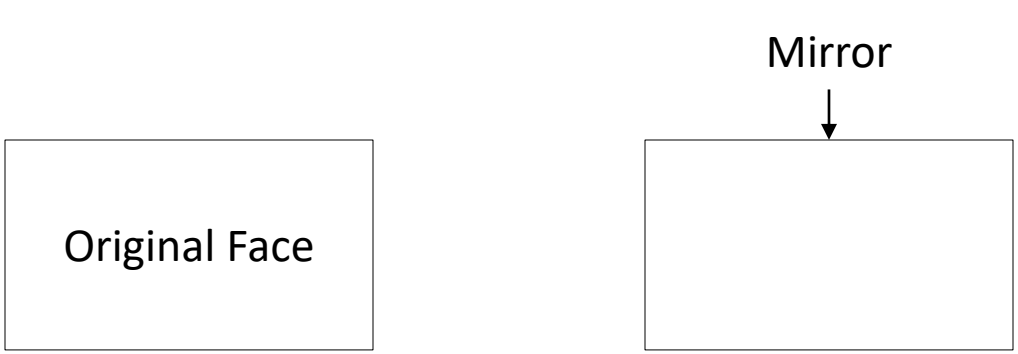
Example :

- Pournami night.

Sunlight	Moon + Sun light
- Exists independently - Not seen	- Experienced together, has advantage and disadvantage.

- Sunlight and moon are intimately mixed together.
- **We mistake sunlight as moonlight.**
- **Coexistence has disadvantage.**
- Moon does not have light.
- In absence of Moon, pure sunlight not available for recognition on a Purnami Night.
- We are not talking of solar disc.
- Sun is there but is not recognizable if moon is not there.
- **Coexistence is Advantage to recognise sunlight.**
- Real I, consciousness can never be recognised if mind were non-existent.
- **Imagine creation without mind, only physical bodies are there, no minds.**
- **Can never know Sakshi I without mind.**
- Planets, rivers, sun, moon, stars, bodies, but no mind.
- In that creation, consciousness will exist but can never be recognized by anyone including consciousness.
- If mind were not there, consciousness can never say, claim or know I am consciousness.

Example :



- Like Consciousness

- Like mind
- Without Mirror can't see my face.
- Mirror helps me to recognize my face.
- Without mind can't know original pure unadulterated Consciousness.

- Mind is like mirror / moon.
- In the absence of mind, consciousness can never say, claim, I am consciousness.
- It will be conscious but can't know.
- Mind is the greatest wonder in creation.

Amrit Bindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः । बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥	*mana eva manuṣyāṇāṁ kāraṇaṁ bandhamokṣayoḥ,* *bandhāya viṣayāsaktaṁ muktaṁ nirviṣayaṁ smṛtam. (2)*

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

- When mind is bound, we forget our Moksha Nature.
- **Therefore Sureshvaracharya says :**

False I is the medium by which real I can be known.

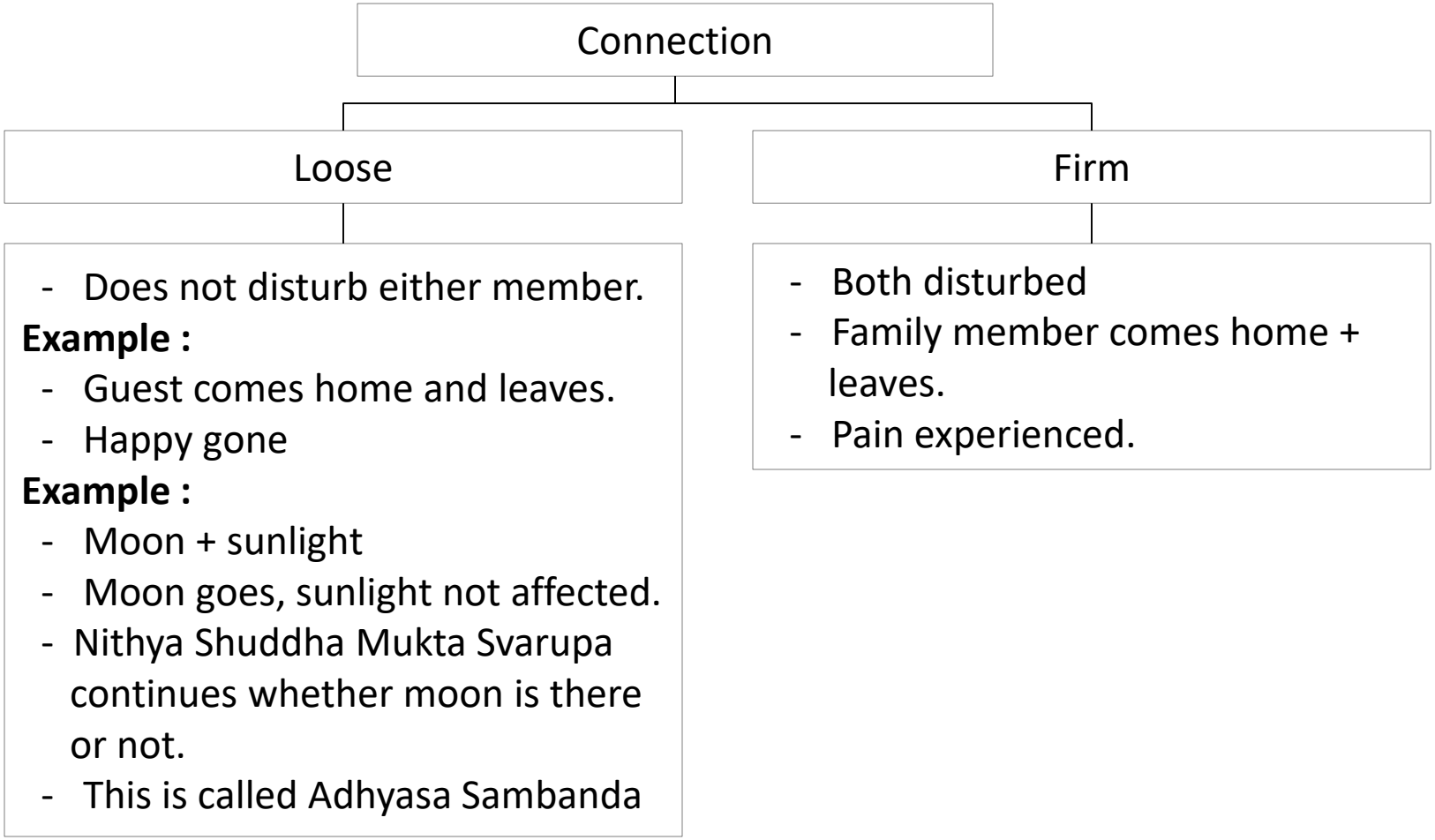
- Indirectly through false I, consciousness will be revealed.
- **Capture consciousness, drop false I, gain Moksha.**
- Hold on to false I, go to real I, capture real I, drop false I.
- Go to moon, go to moonlight – understand moon light as sunlight, in the understanding of sunlight, don't keep moon and its measurements.
- **Measurements of moon belong to moon not sunlight.**
- Adhyaropa – Apavada method.
- **Go to false I – Ahamkara I, go to Real I, capture consciousness I and in that awareness don't include your mind and worries.**
- Special worry, put in garbage bag, know Ahamkara I is false.
- Ahamkara is useful.
- Tat Tvam Asi.
- Tvam should go to mind, only.
- **In the mind recognize consciousness available as I am.**

Example :

- Guru asks to fetch water .
- Water fetched only in a container.

Water	Cup	Mind	Consciousness
- Content - Retain + consume.	- Container - Use + dispose	- Container - Use + throw - False I - Vachyartha - Revealed through mind.	- Content - Retain + claim + consume. - Real I - Lakshyartha - Can't be directly revealed.

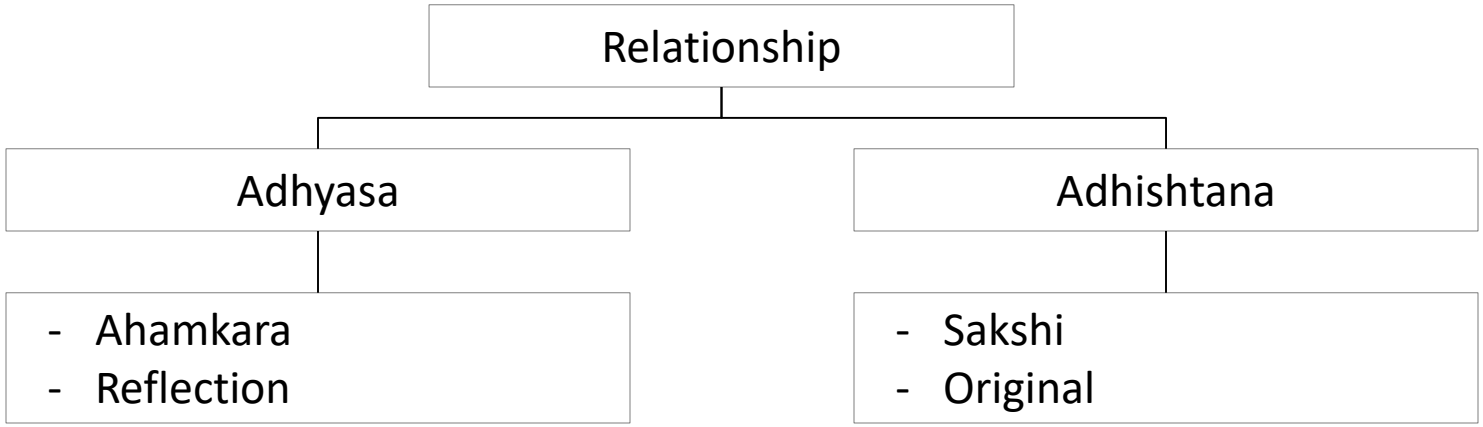
- Tvam iti etat Vishaya Anyat Vihaya Avabodhane Nasti.
- **Without employing Ahamkara mind, Atma can't be revealed directly.**
- Pure Atma does not have words for description.
- Shabda Pravrthi Nimittam Nama Abava.
- Tvam Arthaha Api Guna Leshehe Vastite.
- False I is loosely connected to real I.
- Guna Lesha = Loose connection.



- False connection = Adhyasa Sambanda.

False I	Real I
- Ahamkara - Adhyasa	- Atma - Adhishtana

- Through loose connection Atma revealed.
- Use and loose connection is Guna Leshaha.



- This is elaborated in following verses.

Verse 99 – Introduction :

कस्मात् पुनर्हेतोः हि "अहं"-इत्येतदपि गुणलेशेन वर्तते । न पुनः साक्षादेव इति ? विधूत-सर्वकल्पना-कारण-स्वाभाव्याद् आत्मनः । अत आह ।

kasmāt punar hetor hy aham ity etad api guṇa-leśena vartate na punaḥ sākṣād eveti. vidhūta-sarva- kalpanā-kāraṇa-svābhāvyād ātmanaḥ. ata āha

Again, why is it that the word "I" signifies [the Self] only on the basis of some similarity, but not directly? The answer is that the nature of Self is such that it is free from the reasons for the use of words. Therefore, the following is said. [Introduction – Chapter 3 – Verse 99]

a) Kasmat Hitohi?

- What reason you declare.

b) Aham Iti Yetat Api :

- Ahamkara, mind, false I.

c) Guna Leshena Vartate :

- It is loosely connected, not firmly.

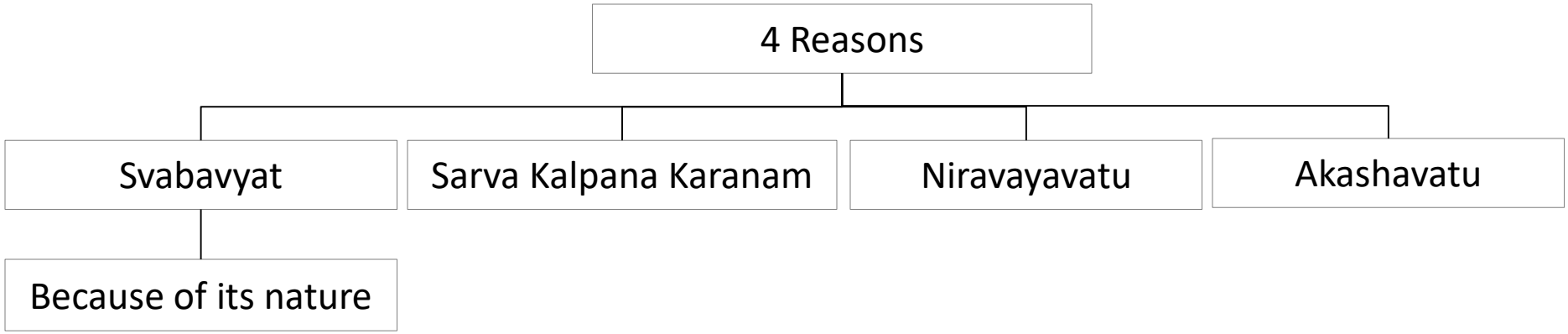
d) Na Punaha Saksha Eva :

- Why you say mind is not directly, strongly connected to real I.
- Why no integral connection but only loose connection.
- Why can’t we say Ahamkara and Sakshi are one, identical.

Answer :

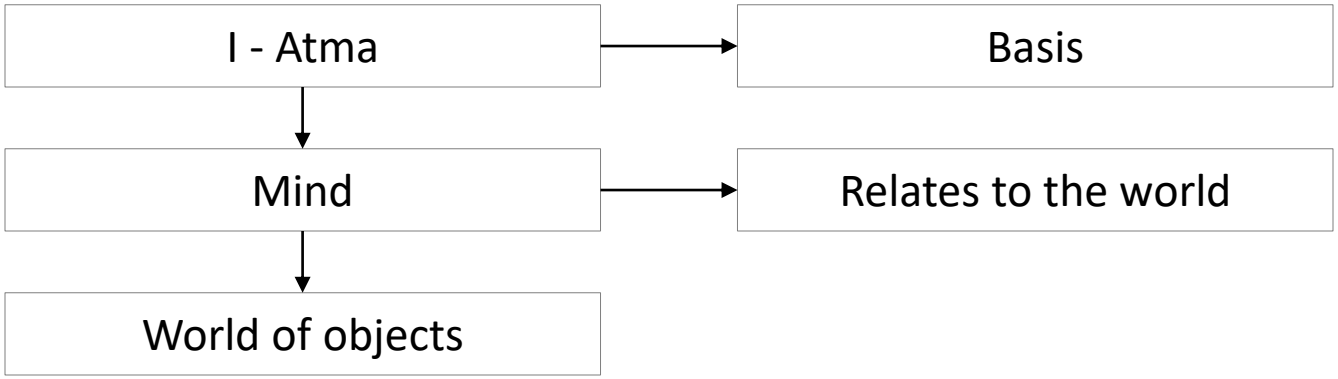
e) Viduhu Sarva Kalpana Karana Svabavyat Atmanaha :

- Atmas nature is such it can't have real connection, association with any entity in creation.



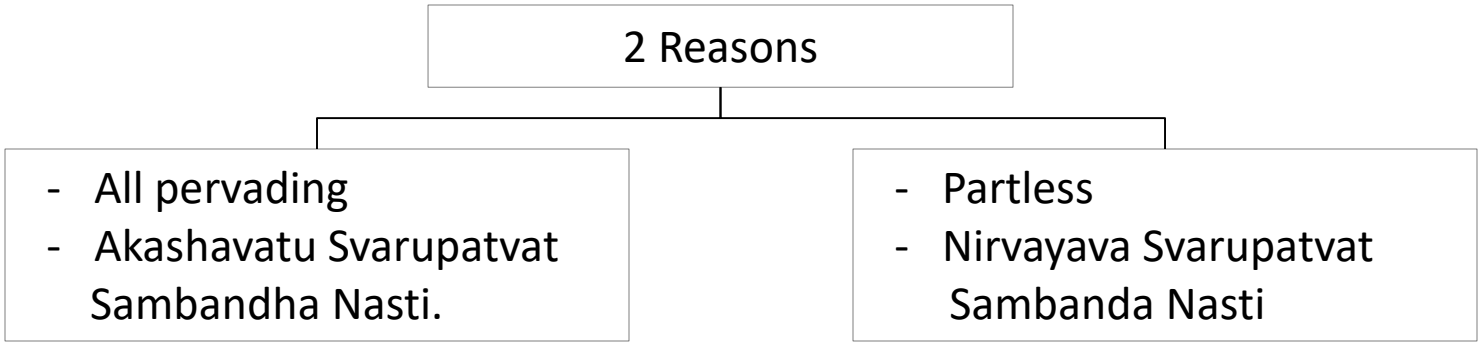
What is nature of Atma?

- It is the Adhishtana, basis Karanam for Sarva Kalpana.
- Kalpana is connection with world of objects.



- Viduta – free from all objects in creation.

- Because of its Asangaha nature, it can't be connected with anything in creation including mind.



Partless :

- Any connection requires connecting portion, right side, left side.
- Body has parts – ground has parts, one part of body can touch one part of ground.
- Space has no parts.
- **Rule of Tarqa Shastra :**
  - Yatra Yatra Savayatvam, Tatra Tatra Sambandaha.
  - Yatra Yatra Niravayavatvam, Tatra Tatra Sambandha Abhava.
- Hence Atma is of a higher order of reality.
- Everything else is a lower order of reality.
- No Sambandha can exist between dream girl and waking boy even if all 10 conditions in Jatakam match.
- Satta Bhedat Na Sambavati.

- No firm, real connection.
- Only Guna Lesha, loose.

Adhishtana	Adhyasa
- Rope - My face - Waking mind - Atma - Real	- Snake - Reflection mirror - Dream Mind - Waking Mind - False

f) Ata Ahah :

- Therefore Acharya declares Ahamkara and Atma, have loose connection.
- Through false Ahamkara, go to real Sakshi.

g) Na Punaha Saksha Eva It Chet :

- If such a question is asked,

i) Vidhula Sarva Kalpana Karana Svabavayat Atmanaha :

- Therefore there is a loose connection between Ahamkara and Atma.

Verse 99 :

व्योम्नि धूम-तुषाराभ्र-मलिनानीव दुर्धियः । कल्पयेयुस्तथा मूढाः संसारं प्रत्यगात्मनि ॥ ९९ ॥	*vyomni dhūma-tuṣārābhra-malinānīva dur-dhiyaḥ* *kalpayeyus tathā mūḍhāḥ saṃsāraṃ pratyagātmani*

Just as dull-witted people superimpose smoke, mist, cloud, and dirt on the sky, even so the ignorant superimpose [the reasons for the use of words signifying] transmigratory existence on the inward Self. [Chapter 3 – Verse 99]

- Acharya clarifies loose connection.

Example :

a) Dhuma-tusarabhra-malina :

Duma	Smoke
Tushara	Mist
Aabra	Cloud
Malina	Dust particles

- They are visualized with real Sambanda with Sky – we say, space is polluted.

b) Durdhiyaha Kalpaneyuyuh :

- Loose connection is taken as integral relationship by ignorant seeker.

c) Vayomni :

- In Asanga Niravayavaha Akashe which is connectionless.
- Ignorant imagine real connection with Dhuma, Smoke, pollution is in sky, Akasha.
- How can sky be polluted? It is Asangaha.

d) Thatha Moodah :

- Thus, deluded, after learning Vedanta for 25 years, say - they have not yet purified, don't have Sadhana Chatustaya Sampatti, Shuddhi.
- Doing Japam, Samadhi for purification of mind.
- I have got Kama, Krodha, Lobha, Moha.
- I am rubbing by Sadhana, trying to remove Ashuddhi.
- I am Akashavatu Asangaha.
- Kama, Krodha are Mithya Anatma Dharmas of Mithya mind.
- Improving mind, hobby for practical purpose.
- Don't say – I have Raaga Dvesha.

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva.||3||

- Vasana Kshayam not required.
- Have Durvasana.
- Ishvara located in your mind.
- Mind loosely located in you.
- Mind is not connected with you to such an extent that Vasanas can pollutes you.
- Improve mind for Vyavahara not as goal for Moksha.
- Tread mill for BP not PB – Para Brahma.
- I don’t have any problem, I don’t have to wait for Kama – Krodha – 6 conditions to go for my Moksha.
- My liberation is unconditional.
- 100% perfect mind does not exist.
- Frequency / Intensity / Response (FIR) reduction for practical benefit.
- Don’t wait for 6 to go to claim Aham Brahma Asmi.
- **Even if you remove 100% - Kama, no liberation, mind will get it back.**
- That which can get polluted once, can get polluted again.
- Get out to some extent.

- Ultimate aim, I am free not perfection of mind.
- I am free inspite of some mental Dosha.
- Body, Mind will be fit for transaction, Vyavahara requires them.
- Can't wait for 100% freedom from 6 and then claiming.
- Nitya Muktaha not possible.
- Have relative fitness and claim Aham Nitya Muktaha.
- Enjoy improving health of body, mind.
- **Anatma can't be perfectly fit.**
- Mind and Atma have no connection to disturb Moksha.
- Moodah, this non discriminate people, Samsara Kalpaneyu.
- They are superimposing Samsara.
- Mental problems superimposed and then seeing Shudatvam of Atma.
- I am full of Ashuddhi.
- How can I claim I am Nitya Shuddha.
- Don't keep asking me like this.
- What should we do?

Verse 100 – Introduction :

ननु सर्वकल्पनानाम् अपि आत्मनि अत्यन्तासम्भवे समानेऽहंवृत्तौ कः पक्षपाते हेतुः, येन वृत्त्यन्तराणि विधूय अहंवृत्त्यैव आत्मा उपलक्ष्यते इति । उच्यते ।	*nanu sarva-kalpanānām apy ātmany atyantāsaṃbhave samāne 'haṃ-vṛttau kaḥ pakṣapāte hetur yena vṛtty-antarāṇi vidhūyāhaṃ-vṛttyaivātmopalakṣyata iti. ucyate*

It may be argued: "If all characteristics without any distinction whatsoever are totally untenable in the Self, what is the reason for this partiality in respect of the "I" - mode such that, discarding all other modes, it is held that the Self is secondarily indicated by the "I"-mode alone?" the reply is as follows. [Introduction – Chapter 3 – Verse 100]

Purva Pakshi : Question

- Atma revealed by false I.
- Mind stepping stone to come to Atma.

Mind	Atma
- False I - Falsely superimposed on Atma. - Lower order of reality.	- Real I

- Not only Ahamkara, mind, false I is superimposed but entire creation, sun, moon, stars, etc are superimposed on Brahman.

- All Vyavaharika Satyam loosely connected to Atma, Brahman.
- Entire pluralistic creation is connected.
- **Why you use mind alone to reveal Brahman?**
- Why can't you use other things superimposed.
- Why only Ahamkara alone to reveal Atma, Tatu Brahma Tvam Asi.
- Tvam refers to students Ahamkara and teacher is revealing Sakshi Chaitanyam, Brahman, Lakshyartha.
- Student also claims Ahamkara Aham Brahma Asmi.
- Why Ahamkara used to claim Brahman.
- Why can't we claim other objects in creation or whole creation, Sarvam Brahma Asmi.
- Many refuse to claim Aham Brahma Asmi.
- Better to say – Sarvam Brahma Asmi, it is better knowledge.
- Why Vedanta insists on Aham Brahma Asmi.

Revision : Verse 100 Introduction

Verse 98 :

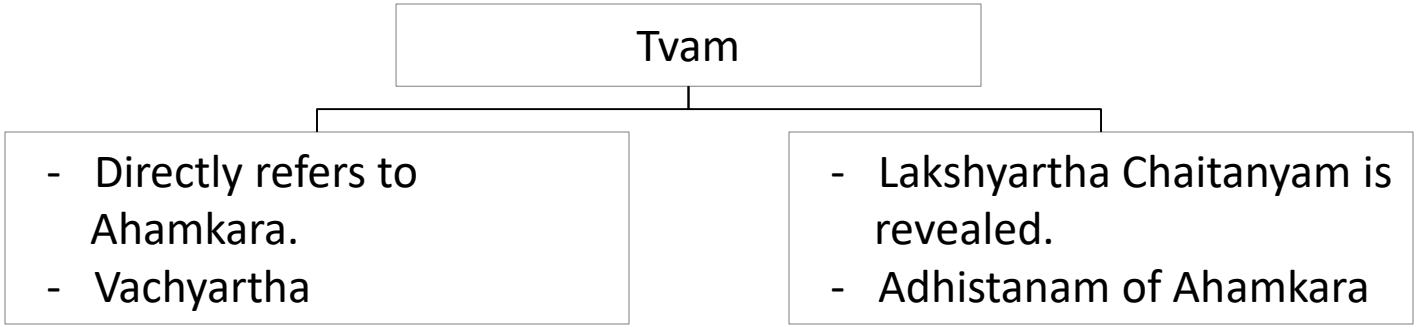
- Brahman cannot be directly revealed because of limitation of words.
- Verbal limitation, answer in verse 103.
- Entire creation is Kalpana, Adhyasa on Brahman.
- We have to take some Adhishtanam for all superimpositions.

Rope :

- Revealed as Adhishtanam for superimposed Snake or Mala.

Kalpana :

- Means to reveal Kalpana Adhishtanam.
- Entire creation = Kalpana.
- Use Kalpita Jagat as means to reveal Brahman which is Kalpita Adhistanam.
- Ahamkara useful for knowing Brahman, it is means, medium to reveal Brahman.



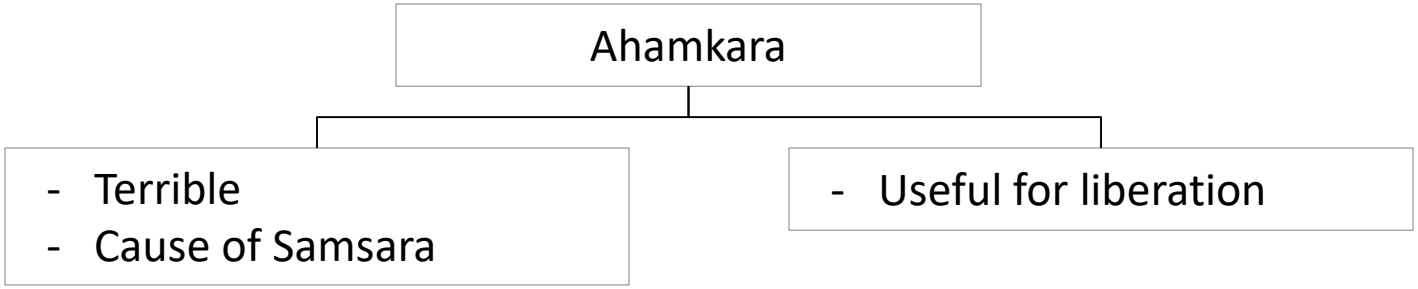
- When student listens to Mahavakya - Tat Tvam Asi, he changes expression, converts and claims Aham Brahma Asmi.

Example :

- Guru wants water

Water	Tumbler
- Content - Goes inside	- Container - Medium - Student gives, teacher receives

Brahman	Tvam, Ahamkara and Aham
- Content - Consciousness principle - Brahma Rasam consumed	- Containers - Conveyer - Ahamkara



- Verse 98 – Ahamkara container, Mithya, Superimposition is sufficient to know Brahman.
- Mithya Snake enough to reveal rope Adhishtanam.

Verse 100 : Student Purva Pakshi – Question

- Ahamkara not only Adhyasa.
- Millions of Adhyasa Vastus are there, Akasha, Vayu, chair.
- Why do you use Ahamkara and not Akasha?
- Sarvam Brahma Asmi is better, includes Ahamkara.
- Why you use tainted Ahamkara?
- 2 Advantages of Sarvam Brahma Asmi.

Compared to Aham Brahma Asmi :

I) Aham is included in Sarvam.

- Sarvam is inclusive wisdom.
- In Aham there is limitation, fundamentalism.
- Sarvam = Catholic, universal, all religions included.

II) In Aham there is possibility of ego raising its hood.

- Manitvam, pride.
- Ego is obstacle to Bhakti.
- Amanitvam will go, manitvam will come.
- Humility will go, Bhakti goes.
- Aham Brahma Asmi is threat to Bhakti.

Our Answer :

- 2 fold disadvantages are not there in Aham Brahma Asmi.

I) Aham not included in Sarvam, Sarvam includes Aham :

- Listen properly, Aham if body mind complex, body – mind complex is included in Sarvam.
- Sarvam not included in body mind complex.
- **Aham not body – mind complex.**

Body – Mind	Consciousness
- Container - Adhyasa	- Content - Adhishtanam

- **Aham refers to Chaitanyam, Sthula, Sukshma, Karana Vyatirikta Atma.**
- Consciousness includes entire creation.
- Creation can't exist outside consciousness.
- Therefore how can you say Aham does not include Sarvam.
- Aham Brahma Asmi is not view of any Acharya but is teaching of all Upanishads.

Chandogya Upanishad :

- Braheiva Va Idam Agra Asit. Tad Atmana Chet Ahambrahma Asmi.
- Not teaching of a Vedantic Acharya.

Kaivalya Upanishad :

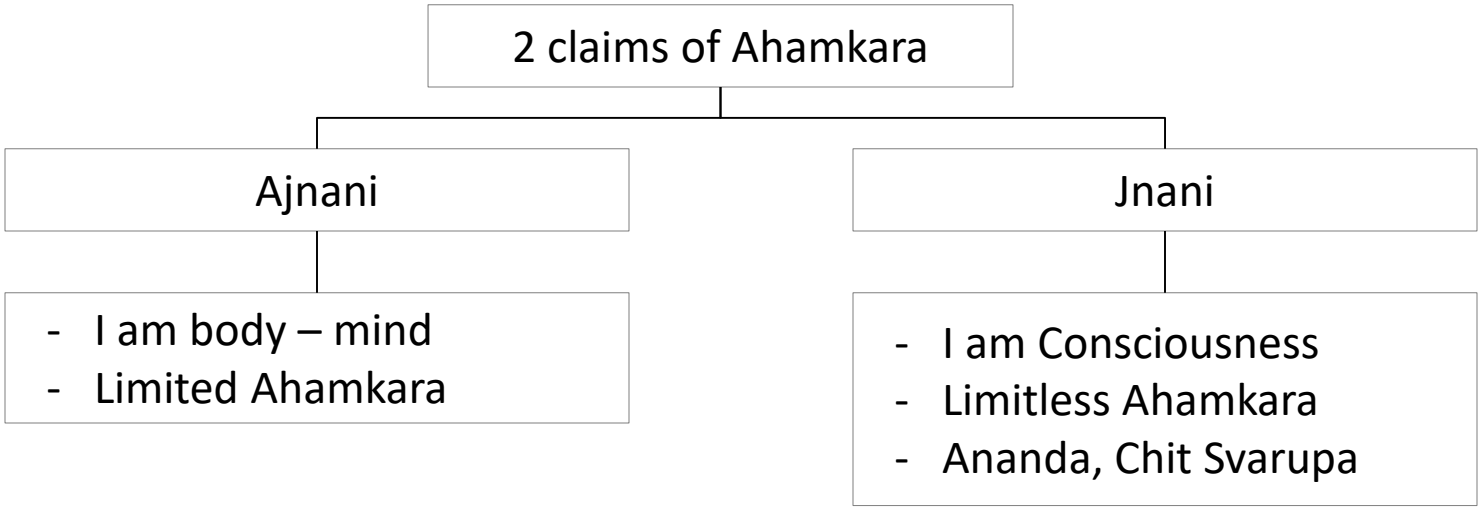
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम्॥ १९॥

mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam |
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Upanishads are words of Bhagavan.
- When I reject Aham Brahma Asmi, it is rejecting words of Bhagavan.

- If I claim I am Bhakta and reject teaching of Bhagawan then it is Pseudo Bhakta.
- To reject requires Maha ego.
- Due to Adamancy of the ego one rejects words of Bhagawan.
- I say Aham Brahma Asmi not out of ego but it is teaching coming from Bhagawan.
- Bhagawan is enlightening me with Tatu Tvam Asi.
- Claiming that reveals humility, Sraddha, Bhakti not ego.
- Sraddhavan, Bhaktivan, labathe Jnanam.
- I am greatest Bhakta, noblest of being, setting aside my ego and claiming Aham Brahma Asmi.
- I don't mean body, mind but consciousness in Body – mind which is all pervading.



- Using body – mind container Aham, I claim the content Chaitanyam.
- Drop the ego of body and mind and retain pure ego of Chit and Ananda.

- Aham Brahma Asmi can't raise ego.
- In that alone Bhakti is involved.

Gita :

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् । आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥७-१८॥	**udārāḥ sarva ēvaitē** **jñānī tvātmaiva mē matam |** **āsthitaḥ sa hi yuktātmā** **mām ēvānuttamāṃ gatim ||7-18||**

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

- Udara Sarva Evaite Jnani Tu Atmeiva me Matam.
- All Dvaita Bhaktas are great, but Jnani Advaita Bhakta is greatest.
- Jnani is greatest because he accepts my teaching without his ego.
- 2 disadvantages are not there, disadvantages are refuted.
- On the other hand, Aham Brahma Asmi has 2 Advantages which is not there is Sarvam Brahma.

I) Sarvam Brahma is Avatara Vakyam, can give Paroksha Jnanam, can't liberate.

- Aham Brahma Asmi is Mahavakyam, central teaching which can give Aparoksha Jnanam.

- Aham Brahma Asmi is capable of giving Aparoksha Jnanam capable of liberating.

Katho Upanishad :

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः । अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥	**Asti-tyevo-palabdhavyah tattva-bhavena cobhayoh,** **Asti-tyevo-palabdhasya tattva-bhavah prasidati II 13 II**

The Self is (first) to be realised as existing and (then) as It really is. Of these (aspects), the real nature of the Self that has been known as merely existing, becomes evident to the seeker. [II – III – 13]

- Why Sarvam Brahma is Paroksha Jnanam?
- In Bhakti, Vedanta not obstacle.
- In clear understanding of vedanta Bhakti expands in leaps and bounds.
- Sarvam Brahma is Paroksha Jnanam because 2 important features – consciousness and Ananda, Nature of Brahman Chit + Ananda can be directly experienced only in Ahamkara.
- In other beings, Chit and Ananda you infer, not direct experience.
- See body active and infer.
- Consciousness directly experienced only in Aham Brahma Asmi statement, hence liberating Jnanam.
- Reflected Consciousness in the mind claims I am Original Consciousness, dropping the ego, mind, final liberation, Union! Yoga Jnana Phalam…

- **Only when you say Aham Brahma Asmi, Chaitanyam, consciousness, intimately, directly Available, Aham I am and it is cause of liberation of Jivatma.**
- Say 5 times and see what happens in the mind.
- **Even though entire creation is superimposed, Ahamkara has speciality.**
- Sarvam = Mithya
- Aham = Mithya.
- **Mithya Aham has extra glory.**
- In Ahamkara alone Chaitanyam is intimately Available.
- **Conscious being alone can say, "I am".**
- **Table can't say.**
- **Aparoksha Jnanam of Brahman in the form of Chaitanyam is available only in Ahamkara container.**
- In Sarvam container, it is not available Aparokshataya.
- In Sarvam container Chaitanyam is available Parokshataya.
- **Sarvam Brahma is only Paroksha Jnanam.**
- Chit and Ananda are directly available only in one place.
- In Ahamkara alone, Ananda can be experienced.
- Your Ananda I can only infer by seeing you face and teeth.
- That Ananda is Paroksham.
- Ananda in any other place including Bhagavans Ananda is inferred.

- Aham Brahma Asmi is Tatparyam of all Upanishads.
- That alone is Aparoksha Jnanam, liberating Jnanam, not threat to Bhakti.
- You become better Bhakta, receive Bhagavan's Teaching get liberation.
- After liberation, I am free.

Taittriya Upanishad :

हाऽ वु हाऽ वु हाऽ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदोऽऽहमन्नादोऽऽहमन्नादः ।
अहगं् श्लोककृदहगं् श्लोककृदहगं् श्लोककृत् ।
अहमस्मि प्रथमजा ऋताऽस्य ।
पूर्वं देवेभ्योऽमृतस्य नाऽ भायि ।
यो मा ददाति स इदेव माऽ वाः ।
अहमन्नमन्नमदन्तमाऽद्मि ।
अहं विश्वं भुवनमभ्यभवाऽम् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagṁ śloka-kṛd-ahagṁ śloka-kṛda-hagṁ śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvaṁ devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
ahaṁ viśvaṁ bhuvanam-abhya-bhavā3m,
suvarna jyotīḥ, ya evaṁ veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- How can I loose Bhakti?
- Aham Brahma Asmi is right knowledge, nourishes Bhakti.

Gita :

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् । आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥७-१८॥	udārāḥ sarva ēvaitē jñānī tvātmaiva mē matam | āsthitaḥ sa hi yuktātmā mām ēvānuttamāṃ gatim ||7-18||

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

- **Ahamkara alone is ideal container with help of which I understand content consciousness principle.**
- What is nature of consciousness?
  - 5 features.
  - Not part, property, product…
- In addition to these arguments, quoted in Adhyasa Bhashyam of Rama Rai Kavi (Visishta Advaitin converted to Advaitin) on his commentary of Shankara Bhashyam of Gita.
- He compares Ramanujan and Shankara is his commentary called “Gita Bhashyam Utkarshya Bhaskaram.
- Another argument in this sloka.

Verse 100 – Introduction :

a) Nanu Sarva Kalpana Api Atmanya Atyanta Sambava :

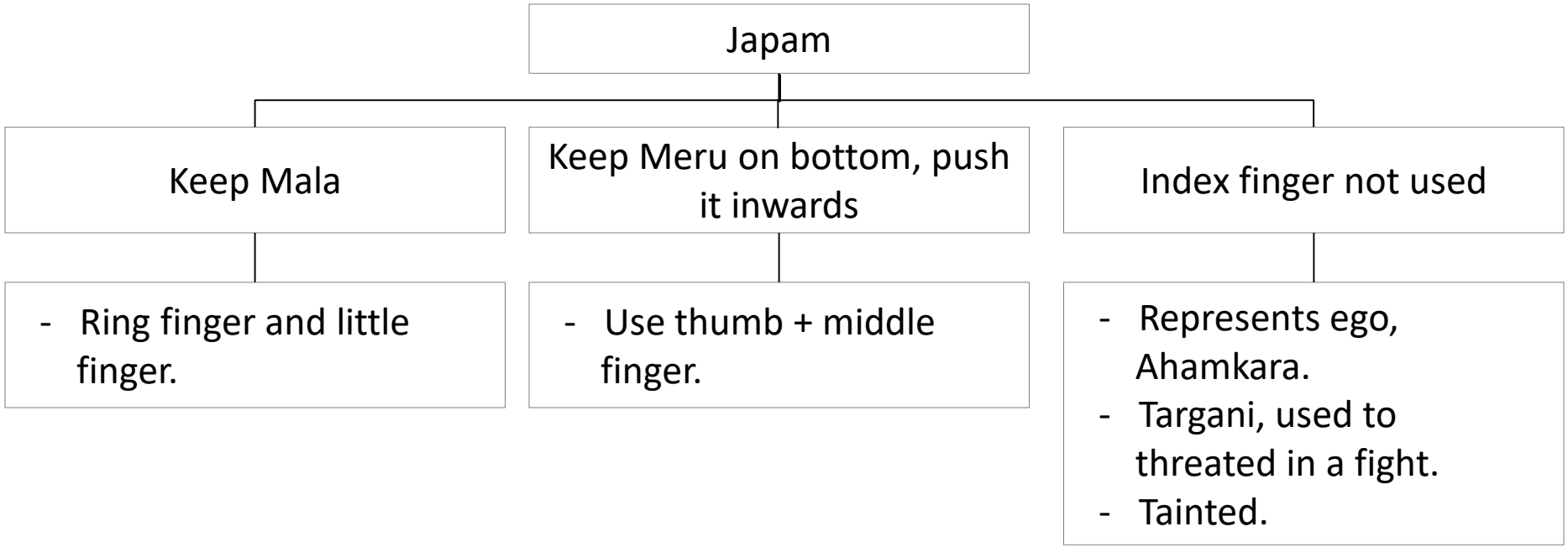
- All, including Ahamkara and Prapancha are Mithya Kalpana.
- Common to all superimposition.

b) Aham Vrittou Paksha Pathe :

- Why are you partial to Aham Vritti using Aham Brahma Asmi.
- Why can't you say Saha Brahma or Sarvam Brahma.

c) Kaha paksha Pathe Hetuhu Yena :

- What is reason for partiality to Ahamkara.
- Ahamkara is tainted with index finger during Japam, not used.



- For Aham Brahma Asmi, why are you using tainted Ahamkara, for greatest wisdom.

d) Yena :

- Because of which reason.

e) Vritti Antarani Viduya :

- You are rejecting Vritti – thought.

f) Aham Vrittya Eva :

- Through Ahamkara alone.

g) Atma Upalakshyate :

- Atma is hinted through Bhaga Tyaga Lakshana.
- Drop container, dispose plastic cup outside.
- Why are you using Ahamkara?
- When other cups available.
- Use Krishna, Rama, Alwars, Nayamaars for Brahman.

h) Uchyate :

- New Answer.

Verse 100 :

चिन्निभेयमहंवृत्तिः प्रतीचीवात्मनोऽन्यतः ।
पूर्वोक्तेभ्यश्च हेतुभ्यः तस्मादात्मानयोच्यते ॥ १०० ॥

cin-nibheyam aham-vṛttiḥ praticīvātmano 'nyataḥ
pūrvoktebhyaś ca hetubhyas tasmād ātmānayocyate

This "I"-mode is like consciousness. It is as if inward to all other objects different from the Self. For the reasons already stated, the Self is, therefore, [indirectly] signified by this [world]. [Chapter 3 Verse 100]

- Aham – Mithya
- Ahamkara – Mithya.
- In Mithyatvam status, everything uniform.

- **Uniqueness of Ahamkara :**

  It is closer to Atma or Brahman than all other objects of the universe.

a) Aham Iyam Vritti Chin Nibha :

- **I thought is closer to consciousness, similar to consciousness.**

b) Nibha :

- Aham Vritti is Chit Samana, Chit Svarupa Closer to consciousness.

c) Pratichi Eva :

- Aham Vritti is inner entity not outer one.
- Atma also inner truth.

d) Sarva Antaraha :

- **Innermost essence w.r.t. everything else in the universe which is outward, Paragtva.**

e) Ahamkara and Atma both have Pratyaktvam

- When you want to say anything nice in the world, you touch your heart and close your eyes.
- Go to Badrinath on pony, when Deeparadhana comes, you take the light and close your eyes.
- Seen – got Ananda, hence to retain close eyes, one with inner Ananda.

- Anything intimate is within, Pratichi Eva.
- Ahamkara and Atma is Pratyak.

f) Pratyak Samanyat :

- Ahamkara is better container.

g) Sarvam = Paroksham

- Anything else Paroksham.

h) Pratichi Iva :

- Ahamkara is as though innermost, not the innermost, consciousness is innermost essence of creation.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम्॥ १९॥	mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam। mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Ahamkara is closest to Atma, as though innermost.
- Therefore, better to use Ahamkara.

i) Innermost compared to Atma – Anyataha.

- Compared to other Anatmas, Anya Anatma Drishtya, compared to all other Anatmas, Ahamkara is special Anatma which has got closest to Atma.

j) Purvokobyashcha Hetubyaha :

- 3 reasons mentioned earlier Chapter 2 – Verse 55.

श्रीभगवानुवाच । प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५॥	śrībhagavānuvāca prajahāti yadā kāmān sarvān pārtha manōgatān | ātmanyēvātmanā tuṣṭaḥ sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

I) Both are Pratyak :

- Insideness, interiorness is common to Ahamkara and Atma.
- Ahamkara, Aantaraha.
- Sarvatma, Aantaraha = Atma.

II) Ahamkara – Atisukshmatvat

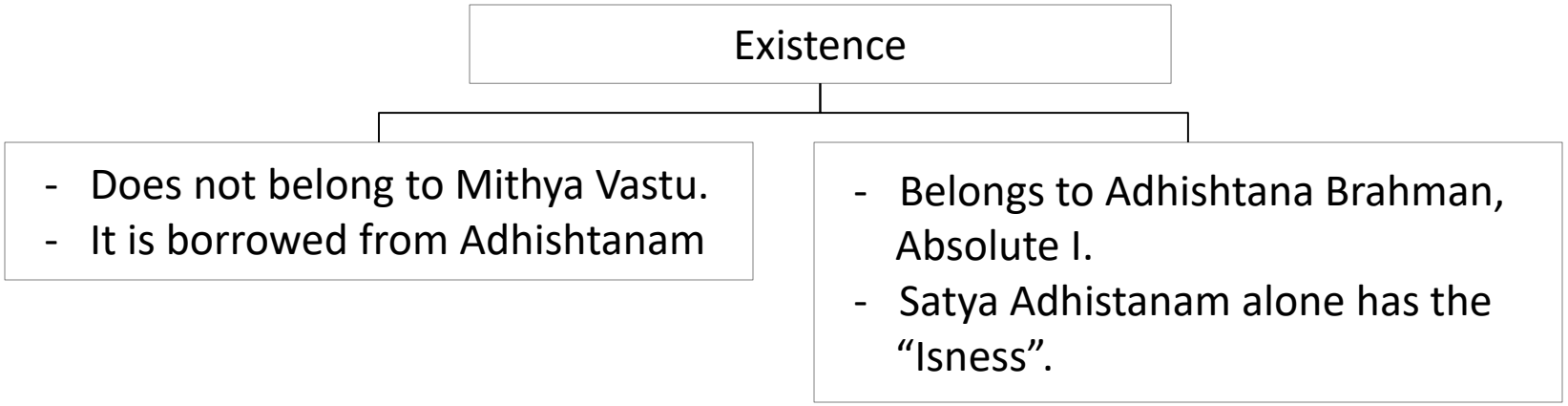
- Aham Vritti – Ahamkara – mind is subtle, external objects, gross entity.
- I can't see your subtle mind.

Sukshatara Samanyat :

- Ahamkara better than Sarvam Brahma Asti.

Revision : Verse 100

- Brahman has to be revealed only through Aham or Ahamkara Vritti, which is body – mind complex.
- Brahman can't be revealed by conventional methods because all conditions are absent in Brahman.
- No attribute, function, hence can't be directly revealed.
- Take anything in creation, Mithya Vastu.
- Through Vastu, Brahman is revealed as Adhishtanam of Mithya Vastu.
- **Adhishtanam of Mithya Vastu, universe will be available in the Mithya Vastu itself as the very existence.**
- Appreciating Mithya Vastu is appreciation of Adhistana Brahman only.
- When I experience any Mithya Vastu, I experience Adhishtana Brahman.



- My instruments of knowledge reveal Mithya Vastu only.
- Alongwith all Mithya Vastu, I experience Satya Adhishtanam.

- Mithya dream experience based on Adhishtana Atma from which it rises + dissolves.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम्॥ १९॥	mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam। mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Mei – Refers to Adhishtana Brahman.

Example :

Moon + Moonlight	Sunlight
- Mithya Vastu - Everytime I experience Moonlight, on Pournami night, I can claim I am experiencing sunlight because there is no moon light at all. - Everytime I experience world or a thought, I can claim I am experiencing Adhishtana Atma / Brahman.	- Adhishtanam

- I am experiencing moon and appreciating sunlight available in the moon.
- We rename sunlight as moonlight in Vyavaharika Language.

Name	Experiencing
- Sunlight on Moon named moonlight. - World, beings - Mithya, Sensorily experiencing Prapancha. - Brahman existence experience on the clip named as clip existence	- Sunlight - Adhishtana Brahman - Not named Brahman existence. - When I see clip I am experiencing Brahman existence.

- **When I experience everyone in the class, I am appreciating Brahman experience, renamed students existence, class existence.**

- We can use any Mithya Vastu to claim Brahman Existence.
- We must make use of Mithya Vastu.

- **If all Mithya Vastus are totally removed, it will be like deep sleep state.**
- **Brahman existence in its pure form I will not be able to appreciate.**

- I will not be able to appreciate Mithya Vastu or Brahman.
- Sureshvaracharya says don't take any Mithya Vastu but use Ahamkara Mithya Vastu because it has Advantages.

- **I thought, Aham referring to body mind complex is called Ahamkara.**

Ahamkara	World
- Appreciate Brahmans existence, consciousness, Ananda. - Can experience happiness intimately. - Gross food – gross happiness. - It is experience of Brahma Ananda. - No food Ananda, no moonlight. - Every Ananda Anubhava is Brahma Ananda. - **Brahma Ananda renamed Patni, Putra, Griha, Dana Ananda, class Ananda.** - Discerning mind knows it is all Brahma Ananda. - Experience Sat, Chit, Ananda. - Ahamkara is a wonderful medium for directly experiencing Sat Chit Ananda. - Better than Sarvam Brahma Sat Chit Ananda. - Aparoksha Rupena.	- Appreciate only Brahmans Sat, existence in Sarvam Brahman. - Can't experience consciousness and Ananda in the world. - I know you are existent. - Your consciousness and Ananda inferred from smile, not perceived. - Frown, gloomy face. - Paroksham.

- Aham Brahma Asmi gives complete knowledge.
- Guru : Tat Tvam Asi
- Student : Aham Brahma Asmi

} Gives complete knowledge

- Sarvam Brahma does not give complete knowledge in Chapter 2 – Verse 55.

श्रीभगवानुवाच । प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५॥	śrībhagavānuvāca prajahāti yadā kāmān sarvān pārtha manōgatān | ātmanyēvātmanā tuṣṭaḥ sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

3 other, reasons given, Purvoktebyashcha Hetubyo :

I) Pratyaktvam Samanyat :

- Ahamkara is interior, Atma is interior to external world.
- Hence they have closeness compared to Atma and external world.
- Because of this similarity, between Ahamkara and Brahma Chaitanyam, both Sharirasya Aantaraha, Ahamkara is in better position.

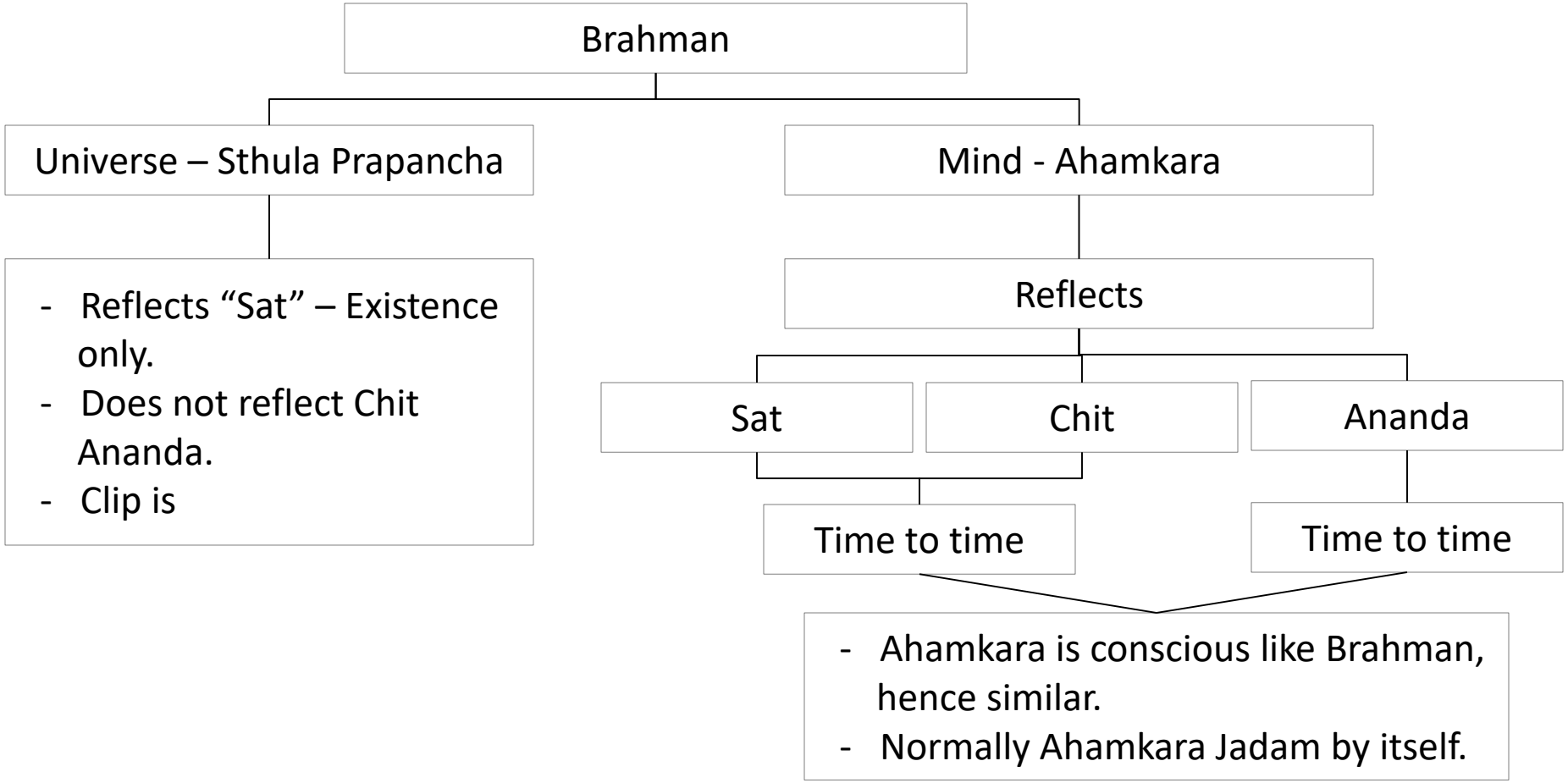
II) Ati Sukshmatvat :

- Ahamkara is subtle, not tangible, Atma also non-tangible entity.
- Both close in terms of Sukshmatvam.
- External world, Sthula Prapancha.

- Appreciating Brahman through Sthula Prapancha is more difficult than Sukshma Ahamkara.

III) Atma Drishti Anushilanath :

- Ver important.
- External world, Jada Prapancha can reflect only Brahmans existence, Sat Aspect.
- Ahamkara reflects Sat, Chit, often and Ananda sometimes.



- **Antaratva Sadrishyam, Sukshmatva Sadrishyam, Chaitanya Sadrushyam.**
- **All 3 in Ahamkara.**
- **Therefore Aham Brahma Asmi is alone, Poorna Brahma Jnanam.**

- Never hesitate to claim Aham Brahma Asmi.
- Don't tell to every Taxi driver, not to declare outside.
- In Binary format, I should have Aikyam.

Ahamkara	Consciousness
Container	Content

- Refer to finite container to infinite content, consciousness.
- This is essence of verse 100, profound sloka.

k) Tasmat, therefore, Anya

- Through Ahamkara Vritti, Atma Uchyate.
- Atma has to be claimed.
- Should not take any idam Vritti belonging to Anatma, universe.
- **Aham Vritti alone is the required medium, not Idam Vritti.**

Verse 101 :

वृत्तिभिर्युष्मदर्थाभिः लक्ष्यते चेद्-दृशिः परः। अनात्मत्वं भवेत् तस्य वितथं च वचः श्रुतेः॥ १०१॥	*vṛttibhir yuṣmad-arthābhir lakṣyate ced dṛśiḥ paraḥ* *anātmatvaṃ bhavet tasya vitathaṃ ca vacaḥ śruteḥ*

If the supreme consciousness were to be indirectly indicated by words which signify external objects, then it would become the not-Self. Also, the utterance of Sruti would be futile. [Chapter 3 - Verse 101]

- Same Idea.
- Claiming Aham Brahma Asmi is not hostile to Bhakti.
- Jnanam not opposed to Bhakti because Krishna said Jnani is the greatest Bhakta.

Gita :

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः। मय्यर्पितमनोबुद्धिः यो मद्भक्तः स मे प्रियः॥ १२.१४॥	**santuṣṭaḥ satataṁ yōgī** **yatātmā dṛḍhaniścayaḥ |** **mayyarpitamanōbuddhih** **yō madbhaktaḥ sa mē priyaḥ || 12.14 ||**

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to me, he, My devotee, is dear to me. [Chapter 12 - Verse 14]

यस्मान्नोद्विजते लोकः लोकान्नोद्विजते च यः। हर्षामर्षभयोद्वेगैः मुक्तो यः स च मे प्रियः॥ १२.१५॥	**yasmānnōdvijatē lōkah** **lōkānnōdvijatē ca yaḥ |** **harṣāmarṣabhayōdvēgaih** **muktō yaḥ sa ca mē priyaḥ || 12.15 ||**

He, by whom the world is not agitated (Affected), and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety - He is dear to Me. [Chapter 12 - Verse 15]

अनपेक्षः शुचिर्दक्षः
उदासीनो गतव्यथः।
सर्वारम्भपरित्यागी
यो मद्भक्तः स मे प्रियः॥ १२.१६ ॥

anapēkṣaḥ śucirdakṣaḥ
udāsīnō gatavyathaḥ |
sarvārambhaparityāgī
yō madbhaktaḥ sa mē priyaḥ || 12.16 ||

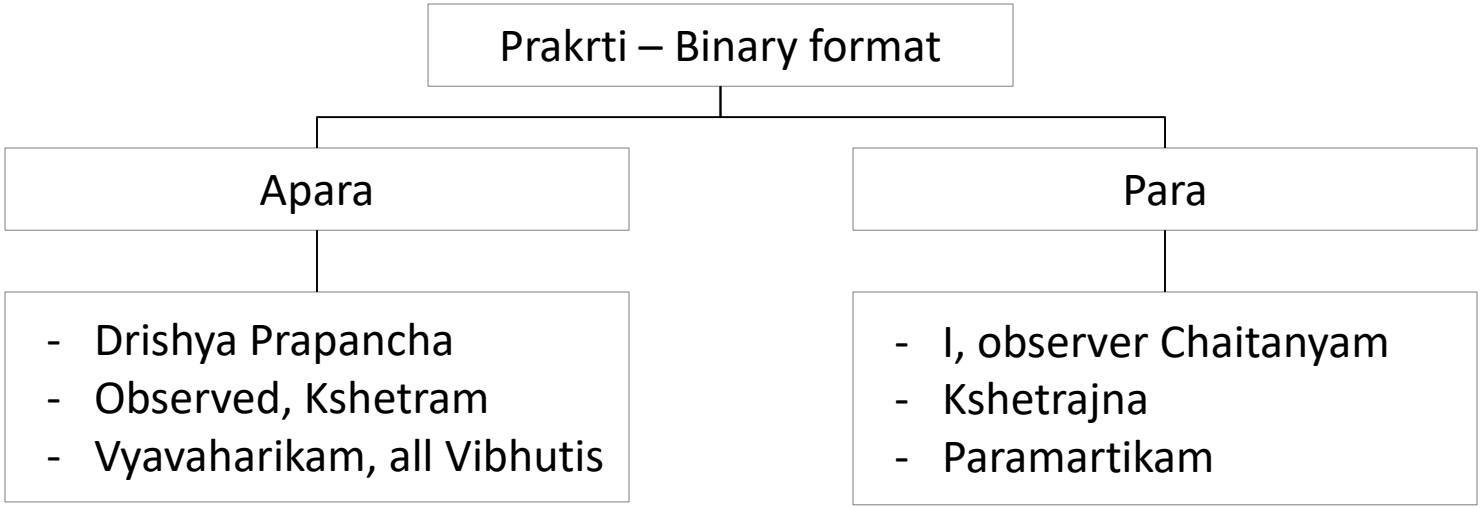
He, who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (Or commencements)he, who is (Thus) devoted to me, is dear to Me. [Chapter 12 - Verse 16]

यो न हृष्यति न द्वेष्टि
न शोचति न काङ्क्षति।
शुभाशुभपरित्यागी
भक्तिमान्यः स मे प्रियः॥ १२.१७ ॥

yō na hṛṣyati na dvēṣṭi
na śōcati na kāṅkṣati |
śubhāśubhaparityāgī
bhaktimān yaḥ sa mē priyaḥ || 12.17 ||

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to me. [Chapter 12 - Verse 17]

- Jnani dearest to me.
- By Shastra understanding, don't loose appreciation of God who is in the form of Apara Prakrti, higher nature.



- Jnanis life is moment to moment, continuous enjoyment, reverential admiration of Bhagavan in the form of observer I and observed universe.
- Bhakti not gone, increases multiple 1000 fold more.
- Intense experience of every Jnani.
- No Jnani feels dilution of Bhakti only concentration of Bhakti.
- Jnanis expression may be diluted, not in Tirupathi – standing for 7 hours and slapping face harder so that Papam might go off.
- These are only expressions of Bhakti.
- Jnanis Bhakti is in most silent form.
- **If supreme consciousness were to be approached through any other method other than ego consciousness, it would be reduced to a status of nonself and the words of the Sruti would be futile.**

- Advaita Jnanam and Bhakti are not opposed to each other.
- In this Mithya world also, Brahman can be known but Brahman known through world will be only Paroksha Jnanam as Sarvam Brahma.
- That Paroksha Jnanam will be incomplete, it can't liberate me – why?
- **In Sarvam Brahma, notion I am small does not go.**
- I am small reinforced, smallness is Samsara, Dukham.

Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति॥ १ ॥

Yo vai bhūmā tatsukhaṁ nālpe sukhamasti bhūmaiva sukhaṁ bhūmā tveva vijijñāsitavya iti bhūmānaṁ bhagavo vijijñāsa iti.

Sanatkumara said : "That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is." Narada replied, "Sir, I want to clearly understand the infinite". [7 – 23 – 1]

- **Alpatvam eva Dukham**
- **Apoornatvam eva Dukham.**
- In Sarvam Brahman, I am small notion will never go away.
- **I am small, alone is cause of Kama, Krodha, Lobha, Moha, Madah, Matsarya.**
- I can't withstand my Smallness, want to expand by Acquisition.
- All individuals, companies, countries, continents, groups want to expand.

- Expand by getting married, having children, etc.
- Struggling with Poornatvam by expansion.
- Human mind can't stand limitation.
- As long as I claim I am small in the name of Bhakti, it looks I have Humility.
- In the innermost heart, I wont accept.
- Parichinna Eva Jnanat, Tan Nasha Iti Kevala.

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati.
atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuḥ, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam
yad etan manuṣyā vidyuḥ II 10 II

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Sarvatma Bava, go from small to all, cut off "Da" from Dasoham to make it Soham.

a) Vritibihi Vyushmat Arthabihi Lakshyate Chen Drishtibi Paraha, An atmatvam Eva Tasya Vittatam Prag Srute.

b) Vyusharthaadibihi Vyushmadartha :

- With any object in the world or all the objects, Sarvam.

c) Paraha Drishibihi :

- Chaitanyam cannot elevate me spiritually and give infinite Ananda.
- Shabari gets Ananda from Rama in forest by Darshanam.
- Through Rama Shariram understood Brahman.

d) Lakshyate :

- Revealed, understood.
- If Param Brahma is understood through any object or any deity Rama, Krishna, and Sakshat Bhagavan gives Darshan because of my Puja, Japa… it will be Paroksham.

- I do Namaskara, and say oh Lord you are Brahman, blessed Rama, Brahman wonderful.
- It will be Paroksha Jnanam not Aparoksha Jnanam.

d) Srutehe Vachaha Vitatam Syat :

- Such teaching of Veda will be futile because it is Paroksha Jnanam, it can't liberate me.

Example :

- I am poor, knowing Tata, Bill gates, top 10 richest in the world, Jnanam will not solve my problem.

- **What is the connection between Sruti teaching and my misery?**
- **Notion, I am small, Samsari is the problem.**

- Scriptures saying Bhagavan is Nitya, Mukta, Shuddah, will not help me.
- Bhagavans Poornatvam will not solve my Apoornatvam.

- **My Apoornatvam will go away only by Aham Brahma Asmi.**

Verse 102 Introduction and Verse 102 :

यथोक्तेन । अनेन गुणलेशेन ह्यत्यहंकर्तृकर्मया । लक्ष्यतेऽसावहंवृत्त्या नाञ्जसाऽत्राभिधीयते ॥ १०२ ॥	*yathoktena* *anena guṇa-leśena hy aty-ahaṃkartṛ-karmayā* *lakṣyate 'sāv ahaṃ-vṛttyā nāñjasātrābhidhīyate*

As stated earlier : [Introduction]
That [Self] is secondarily signified by the "I"-mode, which is at once both the subject and the object, due to some similarity. It is not directly signified [by the "I"]. [Chapter 3 – Verse 102]

- Therefore, Sarvam is Paroksha Jnanam.
- Shankara condenses Vedanta in “Vedanta Jnana Valli”.
- Brahma Satyam, Jagan Mithya Jivo Braheiva Na Paraha.
- Brahma is absolute higher reality, world is empherical relative reality, lower order of reality.
- This is only Paroksha Jnanam, will not liberate.
- Brahman is real, world is unreal.
- **Brahma Jnanam not Poorna Jnanam because it is Paroksha Jnanam.**
- Therefore, next part important.
- Aham, Jeevaha Braheiva Na Paraha.

- I am Brahman, not someone other than Brahman.

Anena Vedyam Shastram, Anena Prakrena :

- In this manner.

Vedyam Sat Shastram :

- Greatest Vedanta Shastram.
- Vedanta Dindima, Dandora, “Drum” for declaration.
- “Vedanta Dindima” by Shankaracharya 100 verses summing essential ideas in Vedanta.
- Similar to Brahma Jnana Valli.
- All Slokas end with iti Vedanta Dindima.

a) Yathoktena Anena guna Leshena :

- Because of Proximity of Ahamkara to Brahman.
- Guna Lakshena, Sadrushya Lakshena, compared to everything else.

b) Asou Vrittya Brahma lakshyaha :

- Brahman is revealed only through Ahamkara.
- Because of proximity of Ahamkara to Brahman, there are many Advantages with respect to other Mithya Vastus.
- Guna Lesha = Proximity.

c) Aham Vrittya Asou Atma Lakshyate :

- Atma is implied.

d) What type of Ahamkara?

- **Atya Aham Kartru Karmayaha.**
- **Ati – which has dropped direct meaning, Vachyartha, this Brahman is revealed.**
- If you take Vachyartha, Aham Brahma Asmi, direct meaning of Aham is physical body, mind.
- It will mean body, mind is Brahman, it more sacrilegious.

e) Yasi Yasya Karmas Atitam Aham Kartru Rupena :

- Use Ahamkara without Vachyartham.
- Understand Brahman through Lakshyartham.

f) Atra :

- In Aham Brahma Asmi.

g) Anjasa Na Abhidhiyate :

- Anjasa – directly.
- Aham Brahma Asmi directly does not reveal Brahman.

h) Lakshanaya Abidhiyate :

- In Ahamkara container, only through implication Brahman is revealed.
- **Content consciousness of Ahamkara should be taken, not the container.**

Whenever I say :

- Aham Brahma Asmi, through word I, I should take consciousness component in me and exclude, body, sense organs, mind, thoughts, all material component and take only non-material consciousness component.
- To utter, I need body.
- With body and mind can't claim.
- **Use body and mind and in understanding exclude body, mind and take only pure consciousness component.**

What type of Consciousness?

- Not part, property, of body.
- Independent entity, not limited by body – mind.
- Continues to exist after body, mind goes.
- It is in accessible when body, mind goes.

Revision – Verse 102 :

- Since Brahman can't be directly revealed, Upanishads forced to adopt indirect method of revelation.
- **Reveal Brahman as Paramartika Adhishtanam of Vyavaharika Prapancha, which is Mithya.**
- Vyavaharika Prapancha is Mithya, Upanishad reveals by Negation.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- No plurality at all.

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |
evaṁ viditvā paramātmarūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmarūpam || 24||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman… the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Direct negation of world indicated.
- World is not reality, what is real can't be negated even by Bhagavan.
- **Therefore world is Mithya.**

- **There must be Adhishtanam for Mithya.**
- **Mithya has borrowed existence.**

- Mithya requires Adhishtanam to borrow existence for the world.
- Brahman is Adhishtanam of Mithya Prapancha.

Lalitha Sahasranamam :

मिथ्या-जगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी । लास्यप्रिया लयकरी लज्जा रम्भादिवन्दिता ॥ १४२ ॥	**Midhya jagadadhishtana muktida muktirupini** **Lasyapriya layakari lajja ranbhadi vandita II 142 II**

Mithya Jagat athishtana - She who is luck to this world of illusion; Mukthida - She who gives redemption; Mukthi roopini - She who is redemption; Lasya priya - She who likes feminine dance; Laya karee - She who is the bridge between dance and music; Lajja - She who is shy; Rambha adhi vandhitha - She who is worshipped by the celestial dancers. [Verse 142]

- This wisdom gives liberation.

Muktida Di Rupini :

- She herself is of nature of Mukti.
- Brahman revealed as Prapancha Adhishtanam.
- Why Brahman not revealed through any other object of universe?
- **Why Ahamkara chosen to reveal Brahman?**

Reason :

I. **Brahmans existence alone is manifest in other Padarthas.**

II. **In Ahamkara, Chit, existence and Ananda are available.**

   - **Chit is consciousness available in Ahamkara as Aparoksham, direct experience.**

III. **I am never consciousness in any other part of the world.**

- Consciousness in other beings is inferred.
- Consciousness in Ahamkara is directly available.
- Sada Sarvagatopi Atma, Na Sarvatra Avabhasate, Budhe Eva Avabhasate, Svatcheshu Pratibimbavatu.
- Sun all over, in Mirror alone, sun can be reflected.
- Sun not reflected in stone, mud, cloth.
- Similarly, in Ahamkara alone, consciousness is directly reflected for me.
- In Aham alone, Sat – Chit – Ananda, all 3 Parokshataya available.
- Therefore Ahamkara is used as container, consciousness revealed as content, it is directly available for everyone.
- My Ahamkara I, should use for direct appreciation.
- Anjasa (Directly – Sakshat), Na Abhidhiyate.
- It is not revealed directly.

Verse 103 – Introduction :

"नाञ्जसाऽत्राभिधीयत इति को हेतुः" इति चेत्।	*nāñjasātrābhidhiyata iti ko hetur iti cet*

If it be asked, "What is the reason for saying that it is not directly signified?" [we reply as follows]. [Introduction – Chapter 3 – Verse 103]

a) Anjasa Atra Na Abhidhiyate :

- Quotes verse 102.

अनेन गुणलेशेन ह्यत्यहंकर्तृकर्मया। लक्ष्यतेऽसावहंवृत्त्या नाञ्जसाऽत्राभिधीयते ॥ १०२ ॥	*anena guṇa-leśena hy aty-ahaṃkartṛ-karmayā* *lakṣyate 'sāv ahaṃ-vṛttyā nāñjasātrābhidhiyate*

That [Self] is secondarily signified by the "I"-mode, which is at once both the subject and the object, due to some similarity. It is not directly signified [by the "I"]. [Chapter 3 – Verse 102]

- Brahman not directly described, revealed through words.

b) Iti Ko Hetuhu :

- What is the reason?
- Talk about moon, stars, man directly through words but not Brahman.
- **Why Brahman not available for direct description?**

c) Iti Chet :

- If such question is asked, my reply is as follows.

Verse 103 : Important Verse

षष्ठी-गुण-क्रिया-जाति-रूढयः शब्दहेतवः। नात्मन्यन्यतमोऽमीषां तेनात्मा नाभिधीयते ॥ १०३ ॥	*ṣaṣṭhi-guṇa-kriyā-jāti-rūḍhayaḥ śabda-hetavaḥ* *nātmany anyatamo 'miṣāṃ tenātmā nābhidhīyate*

The reason for the use of words [for signifying objects] are relation, quality, action, class feature, and convention. Not one of these exists in the Self. So the Self is not directly signified by a word. [Chapter 3 – Verse 103]

- Learn By heart.
- Why words can't reveal Brahman.
- Directly Answer in verse form.

a) Shabda Pravritti Nimittam :

- 5 Conditions for Verbal communication.
- If object fulfills any one of 5 conditions then verbally communicable.
- Brahman does not fulfill any one of the 5 conditions.

Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥	**yato vaco nivartante, aprapya manasa saha,** **anandam brahmano vidvan, na bibheti kadacaneti,** **tasyaisa eva sarira atma yah purvasya II 1 II**

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्मो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ३

Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire

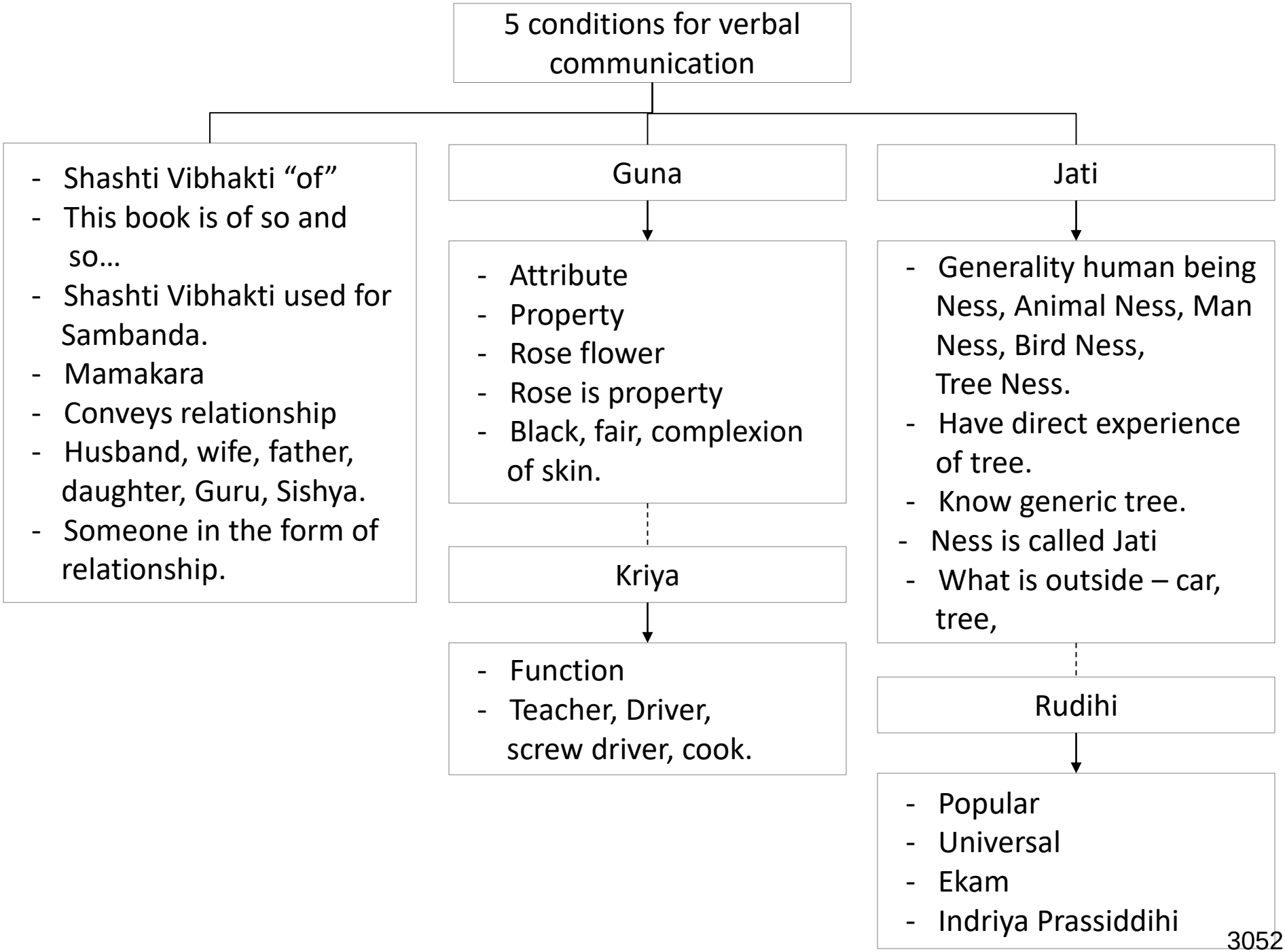
The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

Important Topic :

- Discussed in introduction to Mandukya Upanishad.

b) Itichet, Shabda Hutuvaha Shabda Pravrithi Nimittam :

- 5 conditions required for verbal communication.
- Tarqa Shastra researched and presented.
- Vedanta borrows Sapta Padartha from Tarqa.
- Universe = 7 categories – 5 borrowed by Sureshvaracharya here.


5 conditions for verbal communication
- Shashti Vibhakti “of”
- This book is of so and so…
- Shashti Vibhakti used for Sambanda.
- Mamakara
- Conveys relationship
- Husband, wife, father, daughter, Guru, Sishya.
- Someone in the form of relationship.
Guna
- Attribute
- Property
- Rose flower
- Rose is property
- Black, fair, complexion of skin.
Kriya
- Function
- Teacher, Driver, screw driver, cook.
Jati
- Generality human being Ness, Animal Ness, Man Ness, Bird Ness, Tree Ness.
- Have direct experience of tree.
- Know generic tree.
- Ness is called Jati
- What is outside – car, tree,
Rudihi
- Popular
- Universal
- Ekam
- Indriya Prassiddihi

Rudihi :

- That which is ekam and sensorily popular, universally known.
- Prasiddhiti, Popularity.

Example :

- Sun rises at 6.15 Am.
- Sun conveys meaning to you.
- Diwakara = Creator of day and night function.
- Sun not referring to function, property, relationship, Jati.
- Species possible when there are many things.
- No talking about generality.
- Sun is Ekaha, still you understand.
- Experience Sun, Indriya Pratyaksha Prasiddham.
- Based on experience we have decided in English, let us name bright object as sun.
- Common agreement, Prasidda Surya – Akasha – based on Rudihi – not Jati, Guna, Sambanda, Kriya.
- Whatever is well known, generally one, based on Prasiddihi.
- If one or more conditions fulfilled, then words used to describe.
- What about Brahman?
- On analysis, Brahman does not have 5 conditions.

I) No Sambanda :

- No 2nd thing other than Brahman.
- Sambanda requires 2, I am related, to whom is the question.
- Can't talk of Sambanda without duality.
- Sambanda, Dvi Nishta.
- Exists between 2 things.

Brahman :

- Ekam Eva Advitiyam Brahma.

Gita :

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥	brahmārpaṇaṁ brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyaṁ brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena

adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Adviyatvat, no Sambanda.

II) Guna :

- Why can't you describe Brahman through Anantha Kalyana Guna.
- Vedanta Declares Brahman as Nirgunam.

Gita : Chapter 13

अनादित्वान्निर्गुणत्वात्
परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय
न करोति न लिप्यते ॥ १३-३२॥

anāditvānnirguṇatvāt
paramātmāyam avyayaḥ |
śarīrasthō'pi kauntēya
na karōti na lipyatē || 13.32 |

Being without beginning, and being devoid of qualities, the supreme Self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 - Verse 32]

- Being free from all attributes, you can't point out Brahman through attributes.

III) Kriya :

- Brahman is Nishkriya, Akarta, Abokta.
- Nirvikaraha, being free from all modifications, changes, it can't do Actions.
- Action requires changes at some level, physical, verbal, mental.

Tamil song :

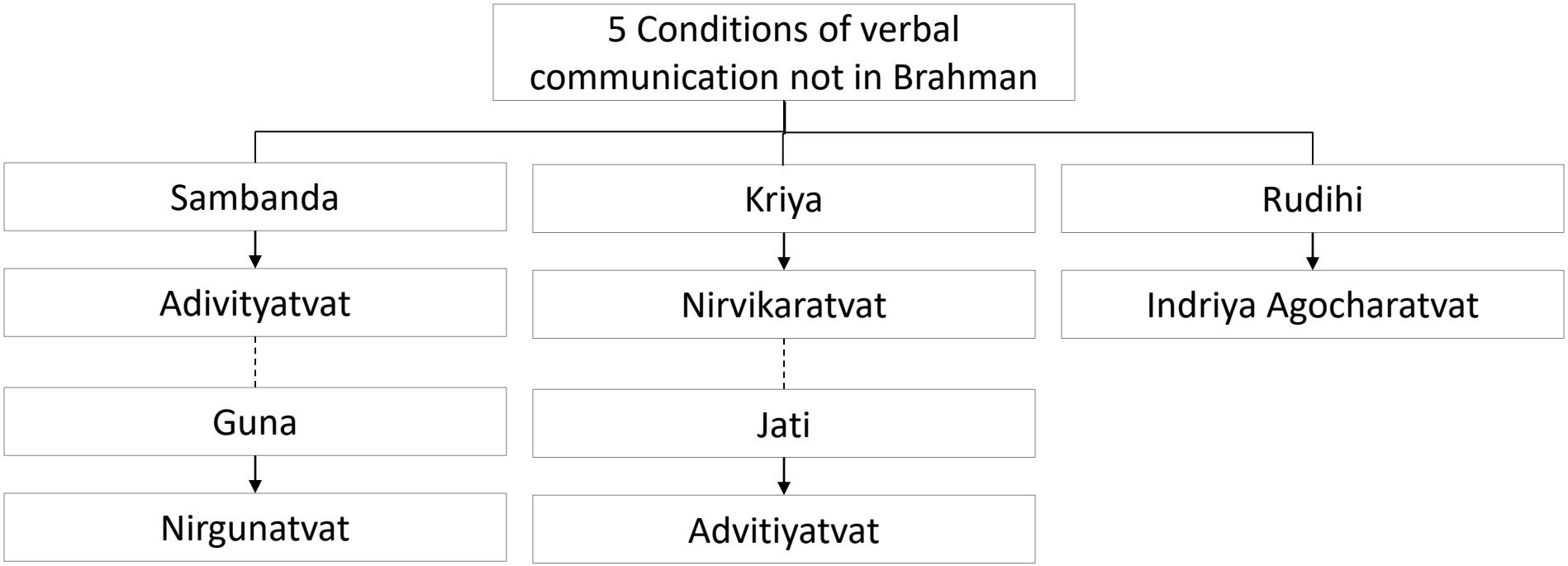
- Aadathu Asangadhu Va Kanna… illogical, without movement can't come.
- Why?

2nd line :

- If you move, 14 Lokas, situated in you, will move.
- Logical.
- **Emotion means we don't think.**
- Songs written by emotional people for emotional people.
- Bhakti should not become too much emotional.
- Too much emotion means, buddhi, we will sacrifice.
- Vedanta accepts Bhakti without sacrificing Bhakti.
- Action requires movement.
- Brahman, Nirvikaratvat, can't be described by words.
- Can't reveal Brahman through its function.

IV) Jati :

- **Advitiyatvat, Brahman only one, No 2nd thing other than Brahman.**
- **Hence Brahman has no specie, generality.**



V) Rudihi :

- Indriya Pratyaksha Prassidihi Nasti.
- Brahman not known through sense organs, indriya Agocharam.
- Sarva Pramana Agochartvat Prasiddihi Api Nasti.
- Sarvesham Shabda Pravritti Nimittanam Abavat.
- Words can't reveal Brahman.

Humourous part :

Gita :

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्वदति तथैव चान्यः । आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९॥	āścaryavat paśyati kaścid ēnam āścaryavad vadati tathaiva cānyaḥ | āścaryavaccainam anyaḥ śṛṇōti śrutvā'pyēnaṁ vēda na caiva kaścit || 2-29 ||

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all! [Chapter 2 – Verse 29]

- All Upanishads are merely describing Brahman through words, Guru teaches through words, students understand through words.
- Wonder of Vedanta, communicates without communicating.

a) Shashti Guna Kriya, Jati Sambanda Rudayaha Shabde Hetavaha Bavanti

b) Atmani Anyatamaha Misham Nasti :

- In Atma, Brahman, Anyatamaha, even one condition, Amisham, among 5 is not there.

c) Tena Atma Na Abhidhiyate :

- Atma can’t be described, revealed, communicated verbally.
- How teacher teaches Tat Tvam Asi and student understands Aham Brahman Asmi?

Verse 104 – Introduction :

यदि शब्दोऽभिधान-अभिधेयत्व- सम्बन्ध-अङ्गीकारेण नात्मनि वर्तते । कथं शब्दात् "अहं ब्रह्मास्मि" इति सम्यग्-बोधोत्पत्तिः ? उच्यते ।	*yadi śabdo 'bhidhānābhidheyatva-* *saṃbandhāṅgikāreṇa nātmani vartate kathaṃ* *śabdād ahaṃ brahmāsmiti samyag-bodhotpattiḥ.* *ucyate*

It may be asked : "If words cannot be applied to the Self through the relation of the word and its meaning, then how does the right knowledge "I am Brahman" arise from words?" We reply as follows. [Introduction - Chapter 3 – Verse 104]

Student asks :

a) Shabdaha Atmani Na Vartate :

- Shabda Pramanam does not function in the field of Atma.

b) Abhidana Abhideya :

- Abhidana – Revealor
- Abhideya – Revealed

} Sambanda

- Agni Karena – Brahman does not have any relationship with Shabda because Shabda does not function as revealor of Brahman.

c) Yadi :

- If this is a fact.

d) Tarhi :

- Then

e) Katham Samyam Bodha Utpatti :

- How can clear knowledge of Brahman arise from Vedantic teaching – Aham Brahma Asmi – is it waste of Gurus energy and Sishyas time.

f) Uchyate :

- Teacher and student not foolish.
- Communication is taking place in a peculiar, indirect manner, unique mechanism.
- 1000 years ago questions raised and answered.
- There is mechanism of communication.

Verse 104 :

असत्ये वर्त्मनि स्थित्वा निरुपायमुपेयते । आत्मत्वकारणाद्विद्मो गुणवृत्त्या विबोधिताः ॥ १०४ ॥	*asatye vartmani sthitvā nirupāyam upeyate* *ātmatva-kāraṇād vidmo guṇa-vṛttyā vibodhitāḥ*

Through a means, which is false, that [Self] which transcends all means is attained. We know that it is secondarily signified through similarity because of its self-luminous nature. [Chapter 3 – Verse 104]

- Atma, Brahman does not have Shasti or Sambanda.
- Advitiyatvat, no 2nd thing, Sambandaha Nasti.

- **When Vedanta says no 2nd thing, as real as Brahman.**
- Sama Sattaka Dvitiya Vastu nasti.
- **No second object having same order of reality.**
- No 2nd thing in Paramartikam.
- In Vyavaharikam there are infinite 2nd things.

Dakshinamurthi Stotram :

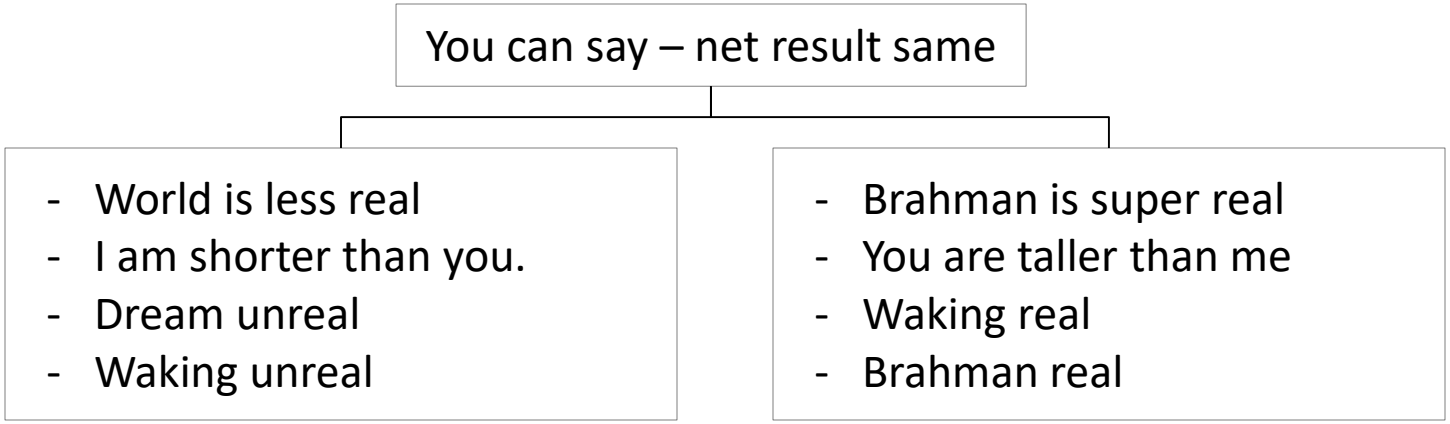
बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṃ sadā |
svātmānaṃ prakaṭīkaroti bhajatāṃ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as "I"… to Him, the divine teacher, Sri Daksinamurty is the prostration. [Verse 7]

- We have 2nd thing called Maya.
- How Brahman is nondual?
- No 2nd thing which is as real as Brahman.

Brahman	Maya - Jagat
Paramartika Satyam	Vyavaharika Satyam



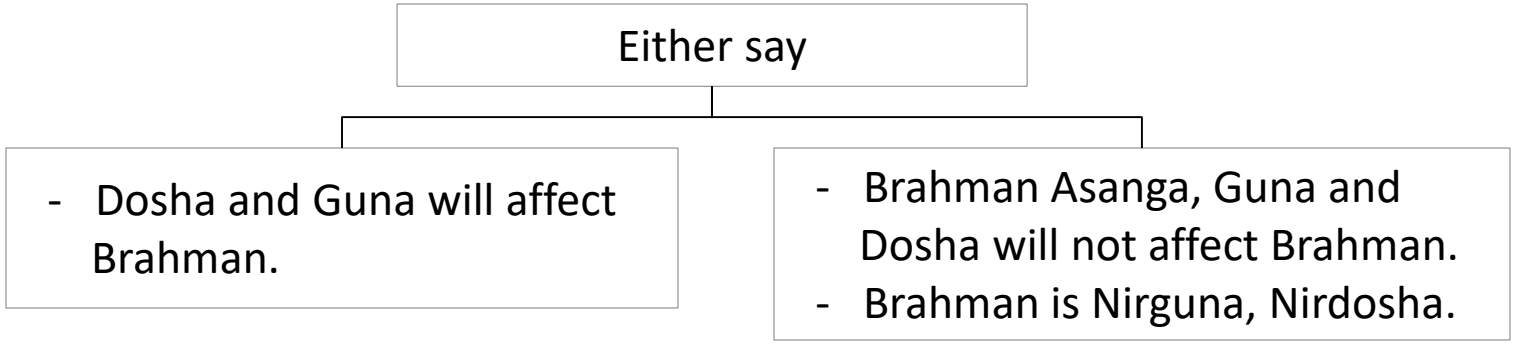
- There is difference in order of reality, otherwise one will affect other.
- Anything belonging to same order of reality will affect other.
- If same order, Dramas of world will affect Brahman.

Visishta Advaitam :

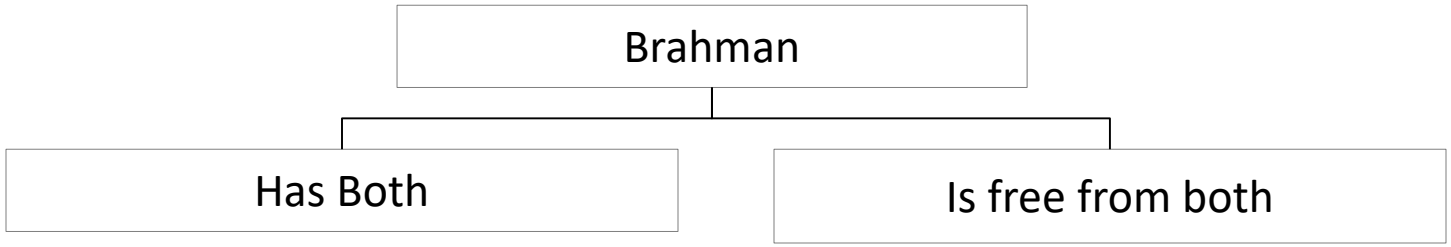
- Brahman is Asanga, not affected by Doshas of the world.

Advaitin :

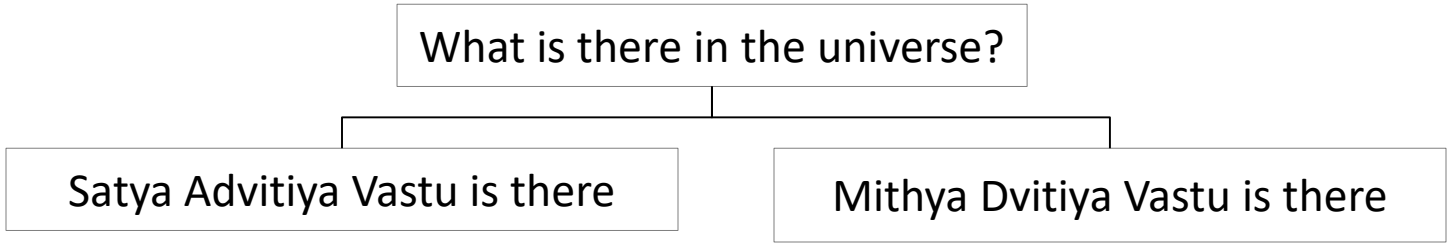
- If Doshas do not affect Brahman, Anantha Gunas also do not belong to Asanga Brahman
- Why you say Brahman has Anantha Kalyana Guna?



- Removing Dosha from Brahman and connecting Guna to Brahman is double standard w.r.t. Asangatvam.



- Asangat, super real Vatu, Brahman does not have Sambanda.
- No 2nd thing as real as Brahman.
- There is 2nd thing less real, called Vyavaharika Satyam, Mithya Dvitiya Vastu is there.



- Universe is unreal, 2nd entity.
- **Between Unreal 2nd entity and real Brahman, there can be relation of Adhishtana – Adhyasa Sambanda.**

- **Real entity lends existence to unreal entity.**

Example :

1. Rope lending existence to unreal Snake.
2. Dry sand lending existence to unreal Mirage water.
3. Waker lending existence to unreal dream.

- Relationship between 2 is called Adhishtana – Adhyasa Sambanda.
- Technical word used for Satya – Mithya Sambanda.
- Between Brahman + world, we have relationship, Sathya – Mithya Sambanda, Adhishtana – Adhyasa Sambanda, Vivarta Karana - Karya Sambanda.
- Such Sambanda is there for Brahman.
- Is the Sambanda between Brahman and world Satyam or Mithya? Real or unreal?
- Relation between Satyam and Mithya is relation Satyam or Mithya?

Example :

- In dream poor man got lottery.

Dream Money	Waker
Mithya	Satyam

- **Relationship of waker with Dream world (Money) is unreal.**
- **Similarly real Adhishtana Brahman has got unreal, Mithya Sambanda with Jagrat Prapancha.**

- This Mithya Sambandha, we exploit to reveal Brahman.
- Because Sambanda is one of the conditions for communication.

- **Satyam Brahma has Mithya Sambanda with Mithya Prapancha.**
- **Through this Mithya Sambanda, real Brahman can be revealed.**

Revision Verse 103 :

- Brahman can never be revealed through words because all conditions for verbal communication are not there for Brahman.
- Shabda Pravrtti Nimittanam, Jati, Guna, Kriya, Sambanda Rudinam Abavaha.
- What are Guru and Shastra doing?
- Shastram and Guru using words to reveal Brahman.
- Words can't communicate, is general rule.
- There is an indirect method of communicating Brahman.
- Words can't directly communicate.
- Words do, have, are communicating.

Keno Upanishad :

न तत्र चक्षुर् गच्छति न वाग् गच्छति नो मनः
न विद्मो न विजानीमो यथैतदनुशिष्यात्
अन्यदेव तद् विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचक्षिरे ॥३॥

Na tatra cakṣur gacchati na vāg gacchati no manaḥ
na vidmo na vijānimo yathaitad-anuśiṣyāt
Anyadeva tad viditād atho aviditādadhi
Iti śuśruma pūrveṣāṁ ye nastad vyācacakṣire

They eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us that. [I – 3]

- If teacher teaches properly and student listens properly, at time of communication, knowledge grasped, not expect knowledge in future Nirvikalpaka Samadhi.
- During Sravanam, words can communicate.
- Indirect method I will explain, carefully listen.
- Technical, epistomological topic of Vedanta.
- How knowledge arises?
- When we negated condition for verbal communication, one of the condition was Sambanda.
- Brahman is nondual, no Sambanda because no 2nd thing in Brahman but there are many Mithya things.

- **No Divitiya Paramartika Vastu.**
- **Never negating Divitiya Vyavaharika Vastu or Mithya Vastu.**
- **Between Divitiya Mithya Prapancha and Paramartika Brahman, there is Sambanda in the form of Adhishtana – Adhyasa Sambanda or Vivarta Karana – Karya Sambanda.**

- No Paramartika Karya – Karana Sambandha.
- Not Paramartika but Vivarta Karana – Karya Sambanda.
- If Paramartika Brahman and Mithya Jagat, Prapancha Sambanda is there, isn't Sambanda also Mithya?

- Not Paramartika but Vivarta Karana – Karya Sambanda.
- If Paramartika Brahman and Mithya Jagat, Prapancha Sambanda is there, isn't Sambanda also Mithya?
- Yes Sambanda not Satyam.

Prapancha	Prapancha – Brahma Sambanda
Mithya	Mithya

- Mithya Sambanda is more than enough to communicate, knowledge generated by this method, is Mithya Jnanam.

Brahman	Brahma Jnanam
- Satyam - Paramartikam	- Vyavaharikam Mithya

Aham Brahma Asmi

↓

Mithya Gives

↓

Jnanam – eliminates Ajnam, removes Samsara, gives Mithya Moksha

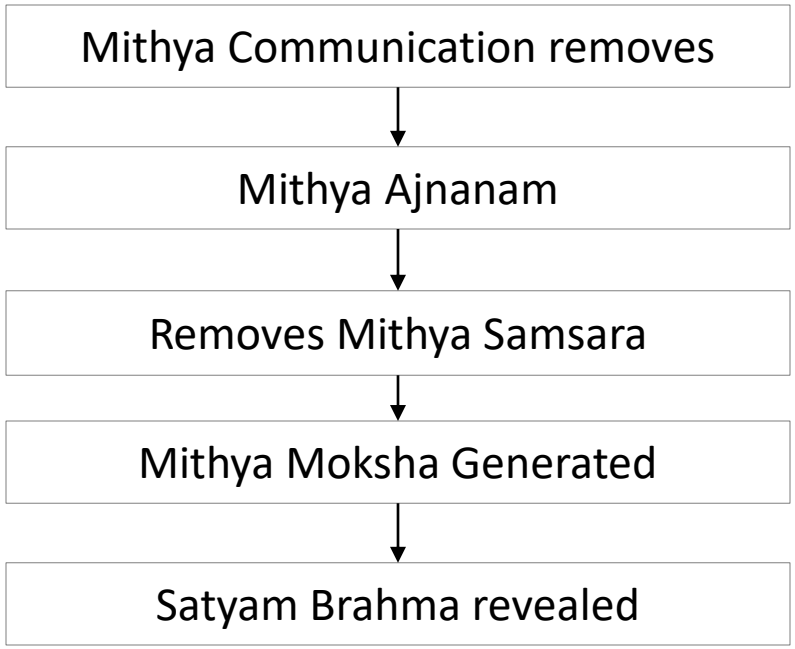
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Reveals Brahma Satyam

Example :

- Dream disease removed by dream medicine.
- Dream hunger removed by dream food.

- **Samana Satyakaryo Eva Badya Badaka Bavaha.**
- **Eliminator – Eliminated – should belong to same order of reality.**



- If Paramartika Brahman and Mithya Jagat, Prapancha Sambanda is there, isn't Sambanda also Mithya?
- Yes Sambanda not Satyam.
- Communication does work.

- **Mithya Pramanam can reveal Satya Vastu.**

- Mithya Pramanam produces

  ↓

  Mithya Jnanam regarding Satya Vastu.

- Mithya Pramanam reveals Satya Vastu.

Mithya Pramanam produces	Mithya Jnanam reveals
- Mithya Jnanam regarding Satyam Brahma	- Satyam Brahma

- For this Sureshvaracharya gives several examples.

a) Samyak Bodha Iti Katham?

Sureshvaracharya asks :

- How can knowledge of reality takes place.

b) Uchyate :

- I will tell you, listen.

Verse 104 :

a) Asate Vartmani Sthitva :

- Asatyaha Vartma – Mithya Shabda Pramanam.
- Shabda using Mithya Sambanda existing between world and Brahman, Ahamkara and Brahman.

- Mithya Sambanda is one of the Shabda Pravrti Nimittam and we are utilizing Mithya Shabda Sambanda.
- Shabda Pramanam is Mithya Pramanam only, but reveals Satyam Brahman, utilising Mithya Pramanam.
- Sthitva : Resorting to, Adopting, employing,
- Vartma : Shabda Pramanam, Tat Tvam Asi.
- Asatye : Mithya only, Mithya Sambanda existing between Ahamkara and Satya Atma.

b) Nirupayam Upayate :

- Pramanam verbally reveals Brahman, Aprameyam, uncommunicable, Shabda Pramana Rahitam.
- Shabda Pravrti Nimitta Rahitam.
- Verbally uncommunicable Brahman is ingeniously communicated by making use of Mithya Sambanda.
- Upayate : Words reach Brahman, reveal Brahman.

Example :

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ|
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

- Rope revealed by unreal snake as Adhishtanam of unreal snake.
- **When real rope is revealed, unreal Sambanda between rope Snake exploited to the hilt to reveal Adhishtana Rajju.**

Example :

- When I walk, see other mans shadow and infer his real self.
- Looking unreal shadow, of man, reveal real man behind.
- I got knowledge by Mithya Sambanda, Vivarta Karana – Karya Sambanda, man + Shadow.
- Man not Parinami Karanam.
- Chaya is Karyam, Chaya and man, Mithya Sambanda.
- With Mithya Pramanam, know Satya man behind.
- With Mithya thoughts, know Chaitanyam behind thoughts which is Nirakaram.
- **With Mithya Pramana can know Satya Vastu.**

Example :

Terrible Dream	Wakes me to
- Mithya Pramanam - Mithya Mind in waking	- Satya Atma - Wakes me to Satyam Adhishtanam Brahman.

Example :

- Mithya Rekha Likhihi, words written represent Satyam Sound.
- Brahman sound written in different forms in different languages.
- We superimpose form for formless sound.
- When writing words we are imagining form for formless sound.
- Letters are forms to formless sound.
- Written letters are called Rekha Aksharam = Mithya.
- Nirakara Shabda Rupa.
- Aksharam – sound = Satyam.
- Akara Rekha Rupa Aksharam = Mithya.

Acharya :

- **Will the help of Mithya Aksharam aren't you understanding Satya Aksharam sound.**
- **Mithya form communicates Satya Aksharam.**
- **Therefore Mithya Tat Tvam Asi words can reveal Satyam formless Nirakara Brahman.**

- Where is the problem?
- Nirupayam Upayame.
- Sureshvaracharyas intellect never tired, unsagging.

Purva Pakshi :

- I accept verbal communication is possible by ingineous method.

- Mithya Shabdam becomes Mithya Shabda Pravritti Nimittam.
- Through Mahavakyam reveal Brahman.
- Tushyatu Durjan Nyayena ok, I accept.
- Tired of arguments, nods head.

Purva Pakshi :

- Words can never produce direct knowledge, only indirect knowledge.
- Can't produce direct experience of any object.
- Words give only indirect concept of a thing, not give direct experience of object.
- Words don't have power to generate new experience.
- However great speaker may be and however eloquent his words are.

Example :

- Saraswati gives description of Kanyakumari sunrise in Chennai.
- Arabian sea, bay of Bengal, Indian ocean join, crimson sun rise.
- All the descriptions given of sunrise for 7 days not equal to 1 second glimpse of actual sunrise.
- How can words produce direct experience of Brahman?
- How can Mahavakyam give direct experience because words can't.
- This is powerful Purva pakshi.

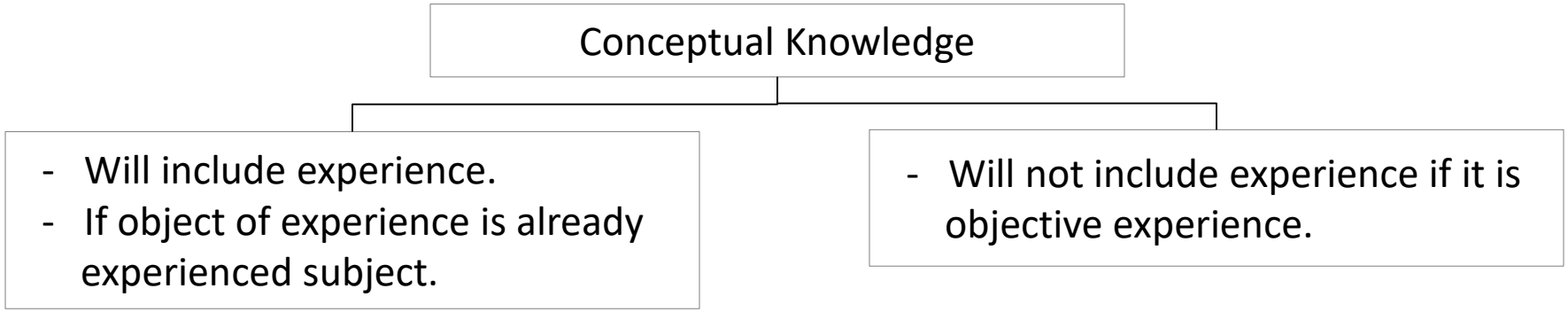
- 90% of Vedantic students convinced of Purva Pakshi.
- They don't register, assimilate answer.

Answer :

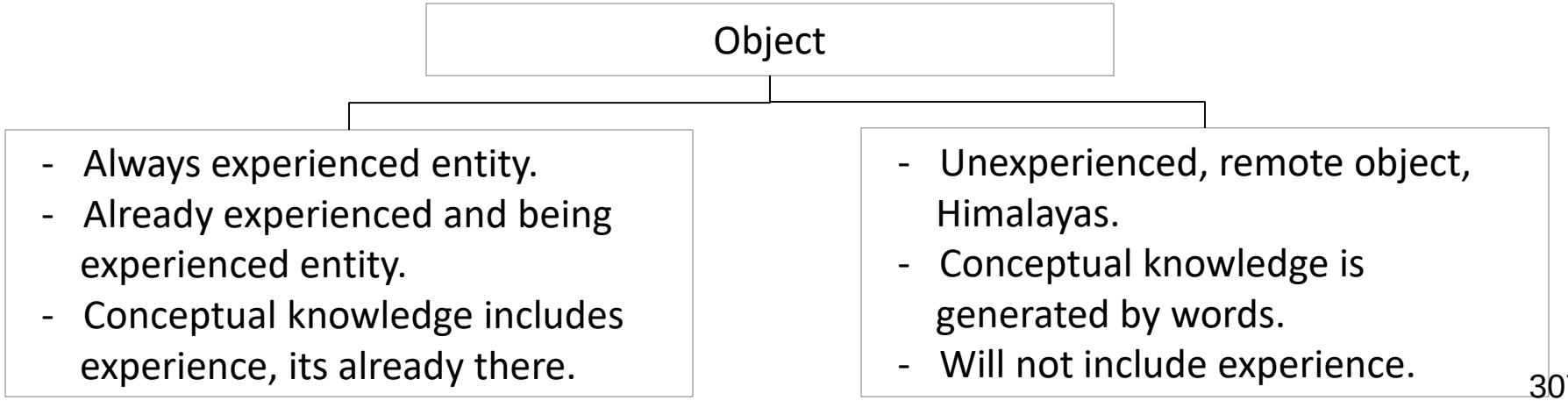
- Words can gives conceptual knowledge which does not include experience.

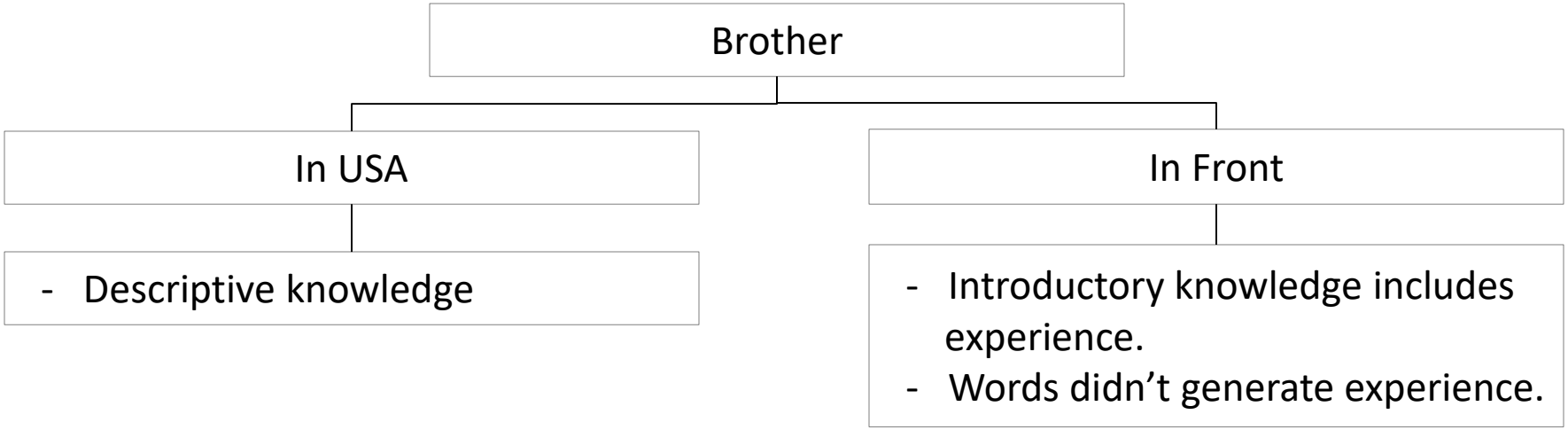
General rule :

- **Conceptual knowledge will not include experience, not absolute rule.**
- There are exceptions based on objects revealed by words.



- What is object described by Mahavakyam?





Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṃ sadā |
svātmānaṃ prakaṭīkaroti bhajatāṃ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as "I"… to Him, the divine teacher, Sri Daksinamurty is the prostration. [Verse 7]

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

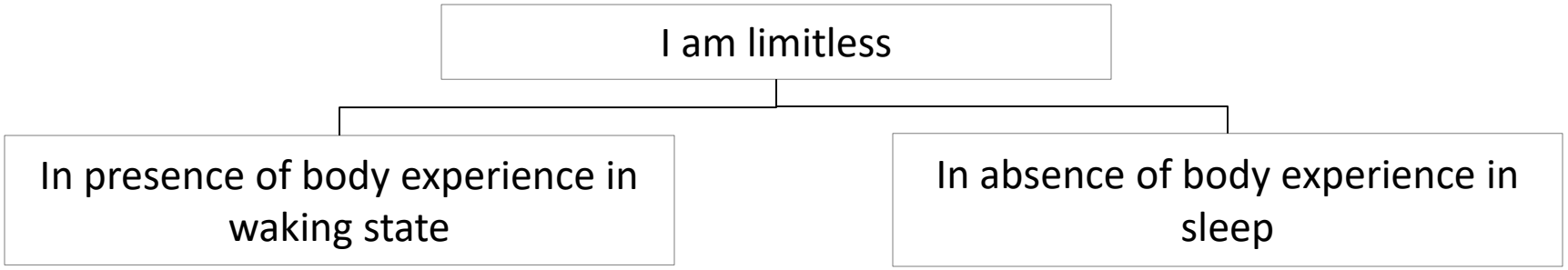
He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;… to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- **Brahman is ever experienced consciousness "Unarvu", awareness.**
- **Conceptual knowledge of Brahman derived in class includes experiential knowledge of Brahman.**
- Because of awareness, I am aware of words in class.

Awareness :

- Not part, product, property of body.
- Not limited by boundary of body.
- Survives after body perishes.
- I – Brahman am already experienced entity.
- No need to go to Nirvikalpaka Samadhi.

- **Just claim awareness as I am.**
- **When I claim awareness, I will continue to experience body.**
- Experience of body, mind, universe can't limit awareness.
- Need not go to Samadhi to drop body experience.



- Upanishad wants me to claim ever experienced awareness as Brahman, not work for Brahman experience.
- No need to open eyes, close eyes for awareness experience.
- **I am limitless, seeing the world, hearing the sound.**
- **Shabda, Sparsha, Rupa, Rasa, Gandha can't limit me the awareness.**
- **Spacelike awareness medium can't be limited by any number of experience.**

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan spṛśañ jighran
aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan gṛhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- **I am limitless awareness, Brahman, is abiding in Brahman.**

Example :

- Karna does not work for new experience.
- Only has understanding through words, I am Kaunteya not Radheya.
- Kuntis words gave conceptual knowledge and experiential knowledge.
- Karna need not sit in meditation to know I am Kaunteya.
- Words have done their job of revealation.
- Similarly Upanishads complete their job of revealation of my real Svarupam of awareness.
- Experience of awareness is always with me and everyone.
- It is in this awareness principle, waking, dream, sleep states come and go, gross body comes and goes.

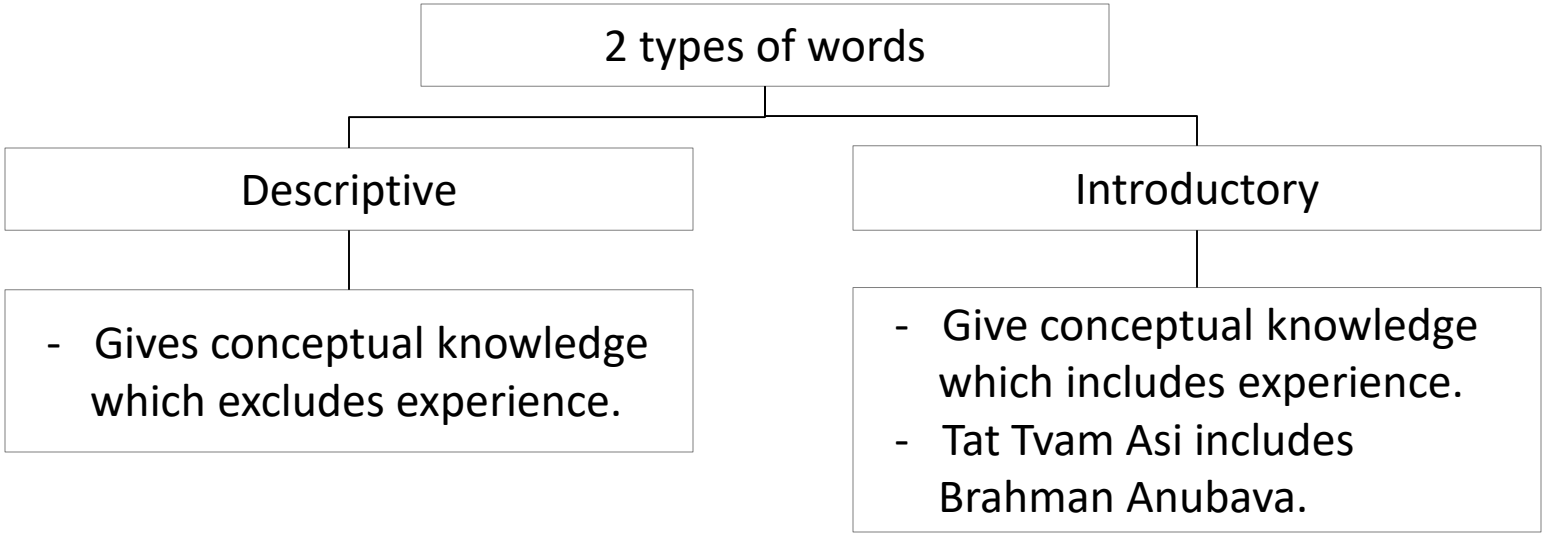
Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |
evaṁ viditvā paramātmarūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmarūpam || 24 ||

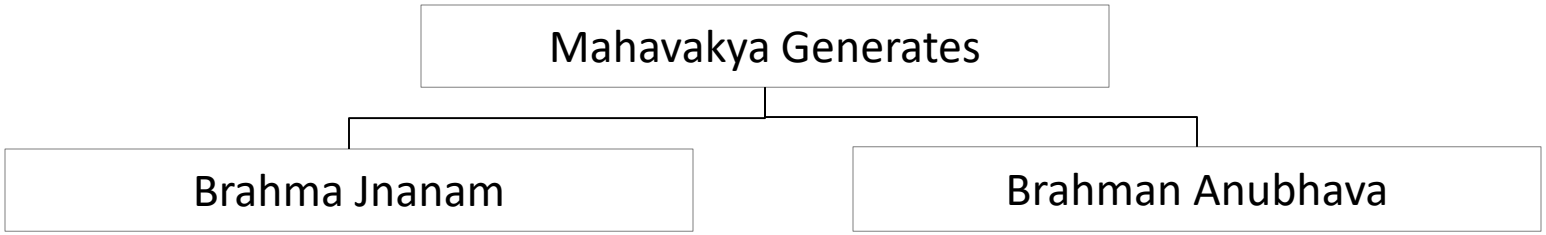
For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman… the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Experience is already there, only knowledge was lacking.
- We have Brahma Anubhava in form of Chaitanya Anubhava.
- Just we don't know Chaitanya Anubhava is Brahma Anubava.
- Before introduction, I was experiencing Brahman.
- Without knowing I was experiencing awareness, consciousness all the time.
- Only its limitless nature was not known.
- **"Tat Tvam Asi" knowledge includes experience because it is subjective knowledge not objective knowledge.**
- Brahman knowledge has experience attached to it, no need to sit in meditation.
- Like no need to sit in meditation to know a person who has been introduced to you standing in front.



- This is a big misconception in vedanta.
- Sravanam gives Brahma Jnanam, Nididhyasanam gives Brahma Anubhava.

- Timewise difference between Brahma Jnanam and Brahman Anubhava.
- Sureshvaracharya is demolishing them.
- Mahavakyam Sravana Kale Api Eva Jnanam Utpattihi including Brahma Anubhava.
- Brahma Anubhava already is there in form of Chaitanya Anubava.
- Atmatva Karanat, Brahman being ever experienced I, words give direct experience of Brahman.



- In the form of Aham Brahma Asmi.
- Ever experienced awareness, “unarvu”, awareness.
- Even now I have awareness because of which I am aware of my surroundings.
- Brahman available all the time, experienced all the time.
- Brahma Anubhava we already have, Brahma Jnanam comes later.
- In objective world, Jnanam first, Anubhava later.

Atma Karana Vidmaha :

- All of us know that Brahman, Vibhodaya – is taught by Mithya Mahavakyam and Guna Vrittaya, by indirect method.
- By knowing Mithya Sambandha existing between Ahamkara and Atma, we can know that Brahman.

Verse 104 :

Technical topic :

- How Mahavakya reveals Brahman?

Doubt :

- Brahman belongs to higher order of reality, Paramartika Satyam.

Mahavakya :

- Belongs to lower order, Vyavaharika Satyam.
- Two can be related only if they are in same order of reality.
- Dream food and dreamer.
- Waking food and waker.
- Waker food and dreamer no relationship.
- No eater – eaten Sambandha.
- Sambandha requires Samana Sattatmatvam.

Law :

- Yatra Yatra Sambanda, Tatra Tatra Samana Sattakatvam.
- If Mahavakya revealing Paramartika Brahman then there must be relationship between Mahavakya Pramanam and Prameyam.

Prakashaka	Prakashashya
- Revealor - Pratipadaka - Pramana	- Revealed - Pratipadya - Prameya

- Sambandha must be there.

Purva Pakshi :

- This relationship is not possible because Pramanam is Vyavaharikam and Brahman is Paramartikam.
- What is the technique?

Answer :

- Relationship possible in the form of Satya – Mithya Sambanda.
- Real relationship not possible.
- Unreal relationship possible.

Rope	Snake
- Adhishtanam - Vyavaharikam	- Adhishteyam - Pratibhasikam

- Adhaya – Adhara.
- Mithya Sambanda possible.
- **Similarly between Vyavaharika Pramanam and Paramartika Prameyam, Mithya Sambanda, revealor – revealed relationship is possible.**

Example :

- 2 Verses 105, 106.

Example :

Mithya	Real
- Shadow - Unreal - Pratibhasikam - Revealor	- Person - Vyavaharika Purusha - Revealed

Reflected face in Mirror	Original face
- Mithya - Pratibhasikam - Pratibimbam	- Revealed - Bimbam

- Different order of reality.
- Sambanda Dvara revealed.

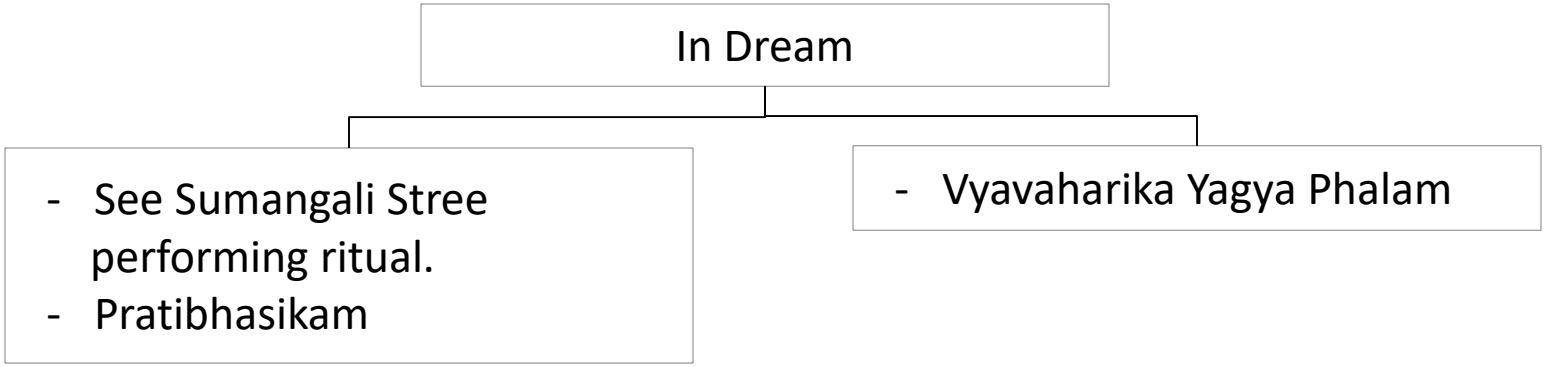
Example :

Rekha Aksharam	Satya Jnanam
- Mithya letter - Slokas - Formed letters	- Thoughts of Sureshvaracharya. - Formless knowledge

Similarly :

- Shastra Shabda Pramanam – Brahman.

Brahma Sutra : Shastric example



Example :

- **In Dream – Mithya :**
  - Sun disc with hole in middle.
- **In Dream :**
  - Krishna Danta Purusha
  - Black teeth person

Time for Vyavaharika Maranam

- **Lower order of reality can reveal higher order of reality by Mithya Sambanda.**

Verse 105 – Introduction :

"कथं पुनः अभिधानं
अभिधेयेन अनभिसम्बद्धं सद्-अनभिधेयेऽर्थे
प्रमां जनयति ?" इति। शृणु, यथा अनभिसम्बद्धं अपि
अनभिधेयेऽर्थेऽविद्या- निराकरणमुखेन
बोधयति इत्याह।

katham punar abhidhānam
abhidheyenānabhisaṃbaddhaṃ sad anabhidheye 'rthe
pramāṃ janayatīti. śṛṇu yathānabhisaṃbaddham apy
anabhidheye 'rthe 'vidyā-nirākaraṇa-mukhena
bodhayatity āha

Again, it may be asked: "How can a word, being unrelated to its meaning, produce knowledge about what is not signified [by a word]?" We reply: Listen as to how a word, even though unrelated to its meanings, awakens a person to that which is not signified, through the removal of ignorance [in respect of that thing]." [Introduction – Chapter 3 – Verse 105]

a) Katham Punaha :

- How does this happen?

b) Abhidanam Abideya Anabhi Sambanda :

Mahavakyam Shabda Pramanam	Brahman
- Vyavaharika Satyam	- Prameyam - Paramartikam

c) Anabhidhiye Arthe Sambandam Satu :

- Without forming any relationship.
- How can Vyavaharika Pramanam generate knowledge Regarding Paramartika Prameyam?

d) Iti :

- If you get such a doubt, Purva Pakshi.
- Visishta Advaitin and Dvaitin ask such question.

e) Srunu :

- Carefully listen.

f) Yathi :

d) Anabhi Sambandha Api :

- Without having actual relationship, Vyavaharika Pramanam does reveal Paramartika Vastu.
- **Vyavaharika Pramanam need not reveal Paramartika Vastu, it is already revealed.**
- Vyaharika Pramanam only removes Vyavaharika Ajnanam, concealment.
- **We think consciousness is limited, false notion of limitation alone has to be removed.**
- Once notion removed, consciousness is already revealed.
- **When limitation is gone, what is available is limitless consciousness.**
- **Limitless consciousness is alone called Brahman.**
- Not going to experience new consciousness.
- **Already experienced consciousness, we drop notion of limitation.**
- Consciousness is here, word gone.
- Consciousness is not located here or there.
- **Consciousness is unlocated principle.**
- Location is ignorance, only remove ignorance.

- We are not going to experience new all pervading consciousness.
- We are going to drop notion that consciousness is located.

h) Avidya Nirakarana Eva Mukhena :

- Vyavaharika Pramanam only has to remove Ajnam, then Paramartika Brahman is already ever revealed.
- Vritti Vyapti alone happens.

Verse 105 :

शयानाः प्रायशो लोके बोध्यमानाः स्वनामभिः । सहसैव प्रबुध्यन्ते यथैवं प्रत्यगात्मनि ॥ १०५ ॥	*śayānāḥ prāyaśo loke bodhyamānāḥ sva-nāmabhiḥ* *sahasaiva prabudhyante yathaivaṃ pratyagātmani*

Just as in the world those who ae asleep are generally awakened at once [when called] by their names, even so [is a person awakened to] the inward Self. [Chapter 3 – Verse 105]

Example :

- How we wake up sleeping person uttering his name?

Words = Shabda Pramanam	Person / Pramata asleep
- Vyavaharika Jagat / Prapancha	- In Sushupti not in Jagrat.

Sleeper by definition :

- One who is withdrawn from Jagrat, now in deep sleep state.

- How Jagrat Prapancha Shabda Pramanam is used to wake up person in sleep without any Sambanda.
- **Words have mysterious power to join nonavailable Vyavaharika Pramata to sleeping Pramata, it has to remove only concealment, Avarnam of sleep.**
- Logically relationship not possible Jagrat Prapancha and Sushupti Avastha.
- Shabda Pramanam removes Agyana Nidra.
- Vyavaharika Pramata after removal of sleep becomes aware of his status.
- Shabda Pramanam need not reveal his nature, it is self evident.
- Pramanam only removes Nidra, after waking up, waker is self evident.
- Pramanam does job of sleep removal even without striking a relationship.
- **Logically relationship not possible because Vyavaharika Pramata is not available in Jagrat Prapancha.**
- Extraordinary epistemological feat is happening.
- Peculiar way of communication is happening.
- **In the same way, we are sleeping now.**
- Sruti, Vyavaharika Pramanam is shaking us, teaching Tat Tvam Asi, remove, Nidra called Anaadi Maya, Suptaha Maya Nidra.
- Maya Nidra removed by Mahavakyam.
- **I wake up from Vyavaharika Jagrat Prapancha.**
- I falsify Jagrat Prapancha and wake up to my Paramartika Brahma Svarupam.

- Brahma Svarupam, Sruti need not reveal, why?
- Once I drop Nidra, I know wakers nature.
- Once I drop Brahman ignorance, I know Brahmans nature which is Sat, Chit, all the time evident.

a) Bodhyamana Sva Nama Bihi :

- By uttering of their names, sleeping people get up.

b) Prayashaha :

- Widely done, generally in Vyavahara.

c) Sabasa Eva Prabhudyate :

- Sleeper wakes up through ingenious communication.

d) Thatha Eva :

- In same manner.

e) Pratyagatmani :

- W.r.t. Pratyag Atma Jnanam also, communication takes place without actual Sambanda between Vyavaharikam and Paramartikam.

f) Jnana Bodhaha Sambavati Eva.

Verse 106 :

न हि नाम्नास्ति सम्बन्धो व्युत्थितस्य शरीरतः ।
तथापि बुध्यते तेन यथैवं तत्त्वमित्यतः ॥ १०६ ॥

na hi nāmnāsti saṃbandho vyutthitasya śarīrataḥ
tathāpi budhyate tena yathaivaṃ tat tvam ity ataḥ

Indeed, for one who has transcended the body [in sleep] there is no relation with the name [by which he is called]. Even then, just as he is awakened by it, even so is a person awakened to the reality [by the Sruti text]. [Chapter 3 – Verse 106]

- Same idea in Chapter 3 – Verse 47.

नित्यावगतिरूपत्वात् अन्यमानानपेक्षणात् ।
शब्दादिगुणहीनत्वात् संशयानवतारतः ॥ ४७ ॥
तृष्णानिष्ठीवनैर्नात्मा प्रत्यक्षाद्यैः प्रमीयते ।
प्रत्यगात्मत्वहेतोश्च स्वार्थत्वात् अप्रमेयतः ॥ ४८ ॥

nityāvagati-rūpatvād anya-mānānapekṣaṇāt
śabdādi-guṇa-hīnatvāt saṃśayānavatārataḥ

tṛṣṇā-niṣṭhīvanair nātmā pratyakṣādyaiḥ pramīyate
pratyagātmatva-hetoś ca svārthatvād aprameyataḥ

Since the Self is of the nature of eternal consciousness, since it is not dependent on another pramana, since it is devoid of qualities such as sound, since its nature is such that there cannot be any doubt about it, since it is inward, since it is an end in itself, and since it is not an object of knowledge, it cannot be known through perception, etc., which function impelled by worldly desires. [Chapter 3 – Verse 47 & 48]

- At time of waking of sleeping person, there is no Sambanda between Nama and Person.

a) Sambandeha Nasti :

- Nama = Shabda Pramanam.
- Person = Pramata = Sleeping.
- Between person and Name, no Sambanda.

b) Shariritaha Vyutti Tasya :

- Because person has withdrawn from physical body.
- Vyuttitaya = Disidentified.
- Name only as long as we have Sthula Shariram.
- Name does not belong to Sukshma or Karana Shariram.
- For Jiva dissociated from Sthula Shariram as in dream – with Sukshma Shariram or as in Sushupti with Karana Shariram, Nama Sambandeha Nasti.

c) Thathapi :

d) Sambandha Abave Api Budhyate :

- **Name uttered by waker without Nama Sambanda with sleeper wakes sleeping Jiva in a mysterious manner.**

e) Tena Namna = Pramanam

- Jiva = Prameyam = Brahman.
- Without Sambanda between Shastric words, Tat Tvam Asi and Prameya Jiva Brahman, revealation takes place.

f) Yatha Evam :

- Just in the same manner.

g) Tattvam Mahavakya Api :

- Aprameya Atma is revealed by Pramanam without Sambandaha.

h) Tattvam Iti Ataha.

Verse 107 – Introduction & Verse 107 :

यथा च। बोधाबोधौ नभोऽस्पृष्ट्वा कृष्णधीनीडगौ यथा। बाध्येतरात्मकौ स्यातां तथेहात्मनि गम्यताम्॥ १०७ ॥	*yathā ca* *bodhābodhau nabho 'spṛṣṭvā kṛṣṇa-dhī-nīḍa-gau yathā* *bādhyetarātmakau syātāṃ tathehātmani gamyatām*

Moreover, it is like this. [Introduction]
Just as there are right and wrong cognitions, related as the sublator and the sublated, about the ether which is the object of the cognition "blue", which do not affect the ether in any way, even so in respect of the Self [there are right and wrong cognitions, related as the sublator and the sublated, which do not affect the Self in anyway]. [Chapter 3 – Verse 107]

Introduction :

Yatha Cha :

- Similarly.

Verse 107 :

- Like Supta Purusha Drishtanta, Shabda Pramanam can reveal Brahman without Sambanda even though Brahman is Aprameyam.

New Example in Verse 107 :

- Akasha Drishtanta
- Misconception : Sky is blue in colour, Neela Vanam.
- Knowledge of Sky = Ignorance regarding Sky.

- Sky is colourless down.
- Above Blue because of optical illusion, colourlessness - revealed through Shabda Pramanam.
- We say knowledge removes Sky ignorance, knowledge comes by Shabda Pramanam.
- **1st :** Sky ignorance
- 2nd : Shabda Pramana Application.
- 3rd : Sky knowledge takes place
- 4th : sky knowledge removes sky ignorance.
- At time of ignorance, knowledge, concealed Vastu is Sky.
- 4 Phenomena w.r.t. Sky.
- Sky has no Sambanda with ignorance, Shabda Pramanam, Jnanam, Agyana Nivritti.
- Sky does not have Sambanda wit 4 Phenomena.
- Asangaha, Asambandaha.
- Akasha Sambandha Rahitaha.
- We talk of sky ignorance, Shabda Pramanam working, Sky knowledge, knocking sky ignorance.
- In the place of Sky, we have Brahman.

Akasha	Brahman
- Jadam - Jatam	- Not Jadam - Not Jatam

4 Events w.r.t. Brahman :

I) Brahma Ajnanam :

- Concealment of Brahman.

II) Shabda Pramanam :

- Employment of Shastric words by Acharya, application of Mahavakyam.

III) Brahma Jnanam :

- Like Akasha Jnanam.

IV) Knowledge knocks off ignorance.

- When 4 Events take place, Brahman remains Asangohi Ayam Purushaha, Asambandaha.
- Sky will not know I am Sky.
- Brahman is not tainted by Triputi during Vyavahara.

Example :

- Sleeping person example - employ in particular field.
- All examples are misinterpreted by Visishta Advaitin + Dvaitin.

Example :

- Pillar of organisation.
- Support for organisation.

- Don’t ask is he Jadam, round like Pillar.
- Don’t extend example wrongly.

a) Bodha Abodhau Nabhaha Asprishtva Badya Itara Atma Kau Syatam :

- Knocker – Knocked relationship

  ↓ ↓

  Knowledge – Ignorance Relationship
- Exists between Tat Tvam Asi and Brahma Jnanam.
- Brahma Ajnana removed by Brahma Jnanam even though Brahman remains unaffected.

Revision – Verse 107 :

- Vedanta Darshanam comes from Guru Jnana Upadesa.
- Student has to convert into personal conviction, not to convince others.
- Share knowledge, convincing not our duty.
- Our intellect should be convinced of Advaita Darshanam.
- Conviction comes when knowledge is defended by challenges thrown by others.
- If I can’t defend objections raised by others to my own Intellectual satisfaction, then study should continue.
- My intellect should defend and get convinced.

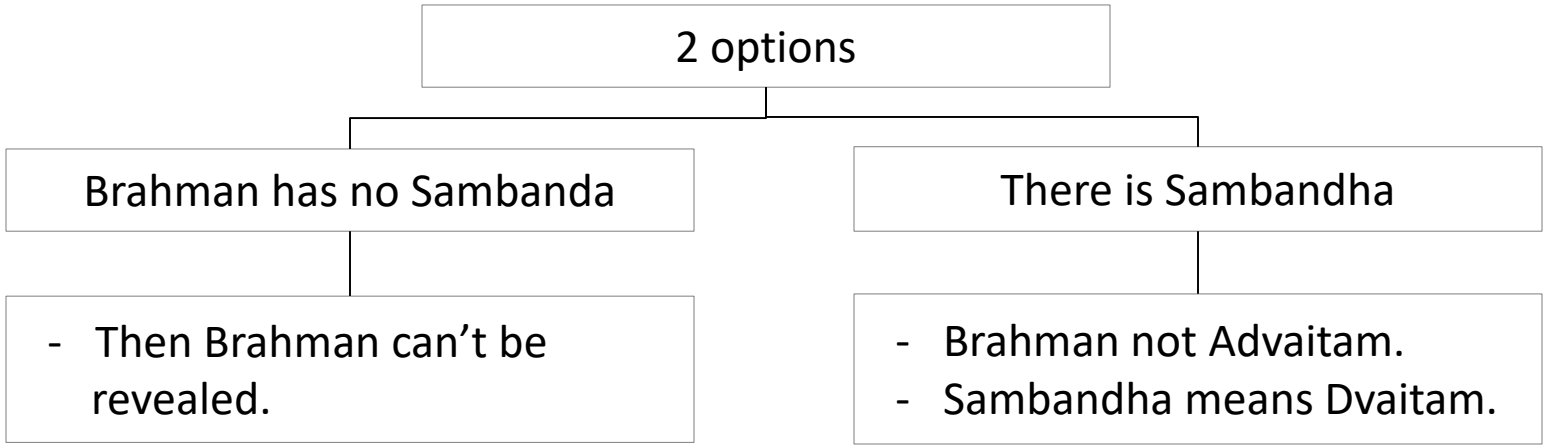
- Defended alone can be called Conviction.
- Advaita Darshanam faces Challenges in 3 different forms.

Sruti Virodha	Yukti Virodha	Anubhava Virodha
- Against teaching of Upanishads.	- Logical contradiction	- Contradicts our own personal experience.

- I claim I am infinite.
- Intellect has resistance and hesitates to claim because of Anubhava Virodha.
- I feel I am located in the hall = Experience.
- How to claim I am all pervasive.
- There is only Advaitam, nondual reality.
- Sense organs report plurality.
- How nonduality?
- Anubhava Virodha.
- Intellect sees Sruti Virdoaha because of my own thinking or because of other philosophers statements.
- My intellect sees only Yukti, Anubhava Virodha, hence no conviction.
- As long as there is no conviction, can't implement the knowledge for my personal life.
- Can't reject Δ format, can't come to binary format as long as conviction not accomplished.

- Advaita Darshanam has no utility value.
- Only when it gets converted to binary format with conviction it has value.
- Conviction comes only when Trividha Virodha, my intellect does not perceive.
- Let others talk of 3 Virodhas – Sruti, Yukti, Anubhava Virodha, I don't care, my intellect should not see 3 Virodhas.
- Brahma Sutra – 2nd chapter dealt on Sruti, Yukti, Anubhava Virodhas.
- 3 Virodhas are obstacles for conviction.
- As long as conviction is lacking, I will never reject Δ format, I will continue in Δ format.
- Advaita knowledge useless, unless it leads to format convertion.
- Without format transformation, Advaitam will be nice recreation, intellectual tickling, no practical utility.
- Advanced texts spend time in removing Virodha Trayam, Avirodha Sthapanam.
- Some concentrate on Sruti Virodha, Veda Vakyam, Mimamsa Pradhana Books devote to remove Sruti Virodha.
- Interpretational issues.
- Our problem, not lack of knowledge but lack of conviction.
- What is proof for lack of conviction?
- We don't have courage for format convertion.
- Will manage like this, will be nice Bhaktas, oh Lord, save me, allow my life to go like this.

- Advanced Books don't aim at giving knowledge but remove Virodha Trayam.
- All these slokas of Sureshvaracharya meant to negate Virodha.
- Logical contradiction removed by Sureshvaracharya.
- What is logical contradiction of Upanishad?
- If Brahman is Nirvisesha, has no attribute, no Sambandha then Brahman can never be revealed by Shastra, Mahavakya.
- Tell me if Brahman has Sambandha or not.



- If Shastra is revealing Brahman, then you are accepting Sambanda.

Brahman	Shastra
- Revealed called Prameyam	- Revealor - Pramanam

- Without accepting Pramana Prameya Sambandha, you can't talk about Aikyam.

- Once you accept Sambandha, you can't talk about Aikyam.
- Once you accept Sambanda, Dvaitam has come.

Sureshvaracharya answering from different angles :

Answer No. 1 :

- **Sambanda Pramana – Prameya, Vedanta Shabda – Brahman, is required for revelation.**
- **Sambanda need not be Satya Sambanda, Mithya Sambanda can also reveal.**
- If Brahman and Veda has Mithya Sambanda then the duality caused is also Mithya.
- **Vedanta accepts Mithya Advaitam, Vedanta only objects Satya Advaitam.**
- Guru, Sishya, Shastra can be there.
- All Triputi = Vyavaharikam.
- Vyavaharika Sambandha is enough to give Vyavaharika Jnanam which is enough to destroy Vyavaharika Ajnanam and Samsara.
- **Sambanda is there but Sambandha is Mithya Sambanda, Adhyasa Sambanda, Vyavaharika Sambandha.**
- Mithya Sambandha will not harm Advaitam. This is answer no. 1

Answer No. 2 :

- **Without Sambandha, Pramanam can reveal, it happens in life.**
- 2 instances – 1st example verse 105, 106.

- **Supta Purusha Prabodhana waking up sleeping person who is not available in Vyavaharika Prapancha.**
- Not Available because he has withdrawn from physical body, Sharirat Vyuthitaha.
- **Sleeper, has no Sambandha with Jagrat Prapancha.**
- Use words of Vyavaharika Prapancha and wake him, who has no connection with Vyavaharika Prapancha.
- **Words have Achintya Shakti.**
- **Achintya Shanti also works in case of person who is sleeping spiritually.**
- Samsara = Spiritual sleep.

Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti II 14 II

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Through Achintya Shakti of words, wake up.
- Even though Paramartikam is not available in Vyavaharikam.
- In regular sense, Paramartikam not available in Vyavaharikam.
- Tat Tvam Asi wakes you from spiritual sleep. It works.

2nd Example : Verse 107

- Akasha – Mithya Jnana Nivritti.
- Person considers Akasha to be Neela Varna, Mithya Jnanam.
- Akasha is Nirupaha, Nirupa Jnanam, Satyam – 4 stages.
- Mithya Jnanam, Ajnanam…. All centred on Akasha.
- Akasha continues to be Asanga.
- Similarly Nirguna Brahman continues to be Asanga even in Vedanta class, at time of Students Mithya Jnanam, teaching, understanding, when misconceptions removed.
- All events are happening.
- Nirguna Atma continues to have no Sambanda with all.

Previously	Later
- Concluded Atma is Samsari.	- Know Atma is Asamsari

- No change in Atma itself.
- Changes taking place in Vyavaharika plane.
- Sambanda not required.
- Without Sambanda words can communicate mysteriously like Akasha Jnanam.

2 Examples :

- Supta Purusha
- Akasha

- Reveal, Sambanda Bina words can communicate in a mysterious manner is Answer No. 1.
- Through Mithya Sambanda words can reveal.

Answer No. 2 :

- Without Sambanda it can communicate.

Badyatara Atmakou Syatam :

- Thatha – as in the case of Akasha.

Atmani Gamyatvam :

- May you understand, there is no logical contradiction. Therefore, happily claim, Aham Brahma Asmi.
- Switch to Binary format courageously.
- Otherwise it will become detached listening.
- Vedanta is for appreciation and Δ format is for practical life.
- Vedanta for practical living does work – Try.

Verse 108 – Introduction :

"असत्ये वर्त्मनि स्थित्वा" इत्युपश्रुत्य अतिविस्मितो महता सम्भ्रमेण कश्चित् चोदयति।	*"asatye vartmani sthitvā" ity upaśrutyātivismito mahatā saṃbhrameṇa kaścic codayati*

Hearing the statement, "Through a means which is false," someone, being greatly surprised, raises the following objection under utter confusion. [Introduction – Chapter 3 – Verse 108]

a) Asatye Vartmani Sthithva It Uparitya :

- Jagrat is Mithya, Shastra is Mithya.

Synonomous words :

- Mithya, Asatyam, Vyavaharika Satyam, Vithatham, Asatu.

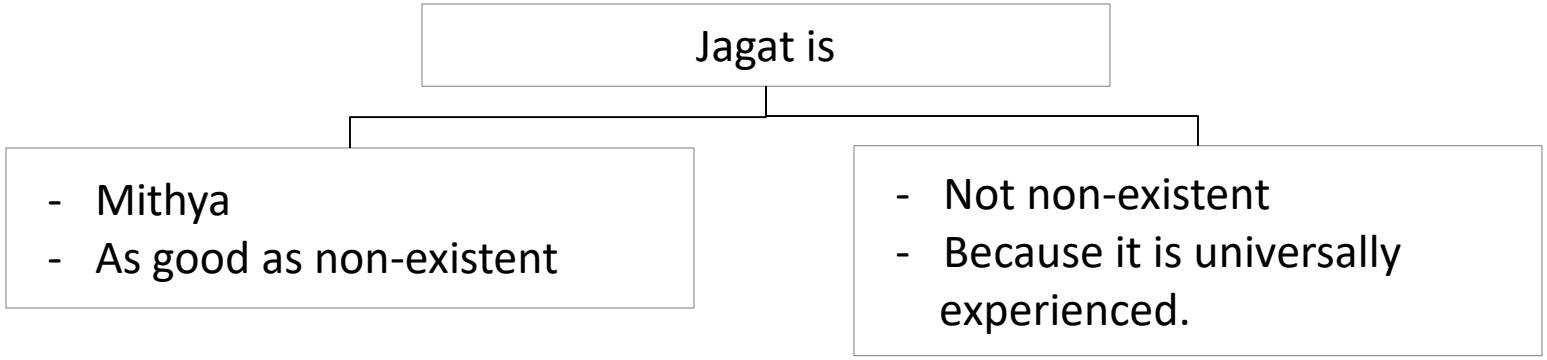
Gita :

नासतो विद्यते भावः नाभावो विद्यते सतः । उभयोरपि दृष्टोऽन्तः त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥	**nāsatō vidyatē bhāvah** **nābhāvō vidyatē sataḥ |** **ubhayōrapi dṛṣṭō'ntah** **tvanayōstattvadarśibhiḥ || 2-16 ||**

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).

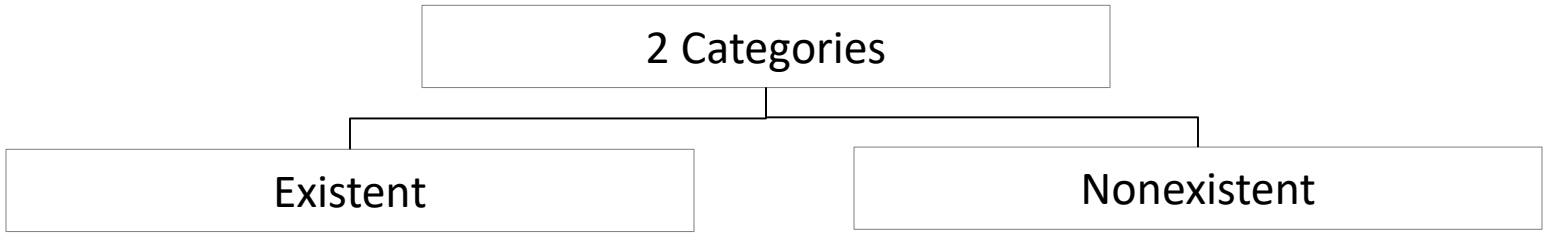
- Different words convey Jagat is Mithya and Brahman is Nondual.

- **Mithya : As good as nonexistent, seemingly existent, can't be counted, experienced.**
- **Brahman is Advaitam, nondual because world can't be counted as 2nd thing, really existent.**



Vedantin :

- World is Mithya misunderstanding in other philosophers minds :
  - World is non-existent.
  - Mock at Advaitin.
- **Shastra says :** Jagat is Mithya, nonexistent.
- How nonexistent Shastra can reveal existent Brahman?
- Biggest problem of Vedantin, Mithya not understood by others.
- In other Darshanams there are only 2 categories.



Vedanta :

3rd category exists :

- Mithya seemingly existent.

Purva Pakshi :

World is existent	World is non-existent
- Therefore, accept Dvaitam, plurality.	- How do you experience the world? - What is non-existent can't be experienced.

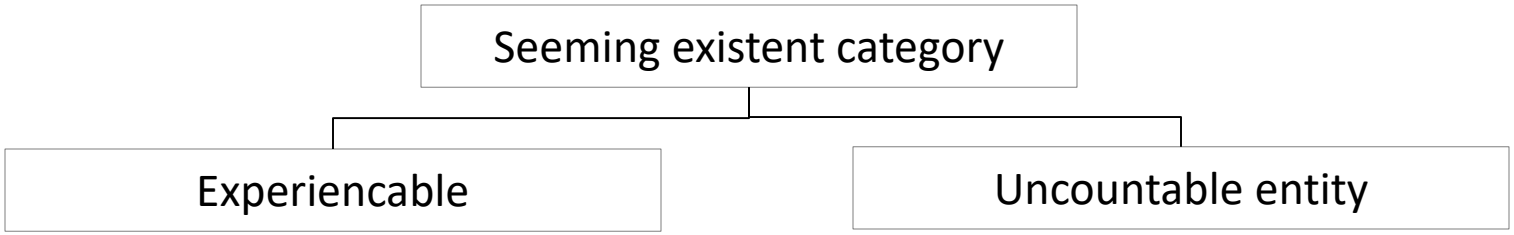
Technical :

- How Guru, world, Shastram non-existent?
- Both existent, non-existent give trouble.
- Have 3rd category – experientially Available, can't be counted as no. 2.
- **All such uncountable, experientially available are called seemingly existent category.**
- Advaitin's Mithya 3rd category never understood.
- **Purva Pakshi closes ears on 3rd category.**
- Sees all bias against Advaitam.
- Guru, Shastra, Bhagavan – Asat, Mithya.

- **Sad Asad Vilakshanam :**

  Come to Vedanta with open mindedness.

- **Do I accept a unique category, seemingly existent Pramanam, Shastra, world, Bhagawan.**
- Upashanta, Jagat, Ishvara, Acharya, Brahma.
- **What is primary argument to introduce "seeming" category?**



- Why world under 3rd category?

Sruti Pramanam :

- Reasoning = Supportive argument.

Katho Upanishad / Svetasvatara Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,

Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta II 9 II

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when thought by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

- Veda is primary support.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |
evaṁ viditvā paramātmarūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmarūpam || 24||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman… the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

Ascertain :

- **No Akasha, Vayu, Agni.**
- **No duality.**

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति, अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्व-नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्क - मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किंचन, न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ, avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram, abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana II 8 II

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

- Nisheda Vakyams.
- When Veda negates world, our tendency is to categorise world as nonexistent category.

Veda negates Pramanam also

- Not existent
- Then Dvaitam, Samsara.

- Not – non-existent
- Because we are experiencing.
- Universal experience of world

- For accepting validity of Veda have to accept 3rd category.
- Veda never negates Brahman.

- Never says Brahman Nasti, Chaitanyam Nasti.
- Consistently in every Upanishad, world negated.
- **Entire creation comes under Sat Asat Vilakshanam.**

Purva Pakshi :

- Does not understand this 3rd category, misunderstands as non-existent.

Attack us :

- How can non-existent Mahavakyam reveal Brahman.
- We never said nonexistent.

Purva Pakshi :

- Translates as non-existent.
- Mirage water, mirror reflection experiencable, not countable as No. 2.
- **This is Crux, central essence of entire Naishkarmya Siddhi text – Jagan Mithyatvam.**
- Mithya useful to reveal Satya Adhishtanam.
- **Utility does not require existence.**
- **Seeming existence enough for utility.**
- Our reflection useful, can decorate face for hours, put Kumkum, Comb Hair, wear earing.
- Pramanam is seemingly existent, can and does reveal Adhishtanam Brahman.
- This Purva Pakshi refuses to Buy, does not accept 3rd category.

Sureshvaracharya Says :

a) Upasrutya :

- After partially hearing, filtered hearing.
- Hearing not done for understanding but only for criticising.

b) Upasrutya :

- Having heard with critical intellect.

c) Asatye Vartmani Sthithva :

- Used this in verse 104.

असत्ये वर्त्मनि स्थित्वा निरुपायमुपेयते । आत्मत्वकारणाद्विद्मो गुणवृत्त्या विबोधिताः ॥ १०४ ॥	*asatye vartmani sthitvā nirupāyam upeyate* *ātmatva-kāraṇād vidmo guṇa-vṛttyā vibodhitāḥ*

Through a means, which is false, that [Self] which transcends all means is attained. We know that it is secondarily signified through similarity because of its self-luminous nature. [Chapter 3 – Verse 104]

d) Asatyam used for Mithya or Vyavaharika Satyam.

- It has functioning reality like developing country.
- **What is functional, experiential, reality not countable reality.**
- **To convey Mithya Jagat, Mahavakya is Pramanam.**
- Having listened to words critically, to find fault with Advaitam, Kashchit.

Purva Pakshi :

e) Ati Vismitaha :

- With extreme wonderment and shock.
- Why shock?
- Asatyam Misunderstood as Nonexistence even though Advaitin does not mean that.
- Dvaitin confused.

f) Asthi Mithyataha Mahata Sambramena :

- With lot of fury, noise, opposition attacking, like opposition in Parliament.

g) Chodyati :

- Raises objection to Advaitin.
- How nonexistent Mahavakyam can reveal Brahman.
- How can Advaitic Guru teach nonexistent Sishya.

Answer :

- To convince our intellect.

Verse 108 :

नासन्नुपायो लोकेऽस्ति परमार्थविनिश्चये । नासल्लिङ्गाद्धि बाष्पादेः कश्चिदग्निं प्रपद्यते ॥ १०८ ॥	*nāsann upāyo loke 'sti paramārtha-viniścaye* *nāsal-liṅgādd hi bāṣpadeḥ kaścid agniṃ prapadyate*

In ordinary experience, what is false is not the means for determining what is real, for no one attains fire by inferring it from mist, etc., which are false reasons. [Chapter 3 – Verse 108]

a) Asat Upaya Loke Na Asti :

- Nonexistent Mahavakya Pramana, means can't be useful.

b) Paramartha Vinishchaye :

- In revealing the ultimate reality.
- Nonexistent Mahavakya can function to reveal Paramartika Vishaya because Shastra is nonexistent.

Revision – Verse 108 :

Purva Pakshi Sloka :

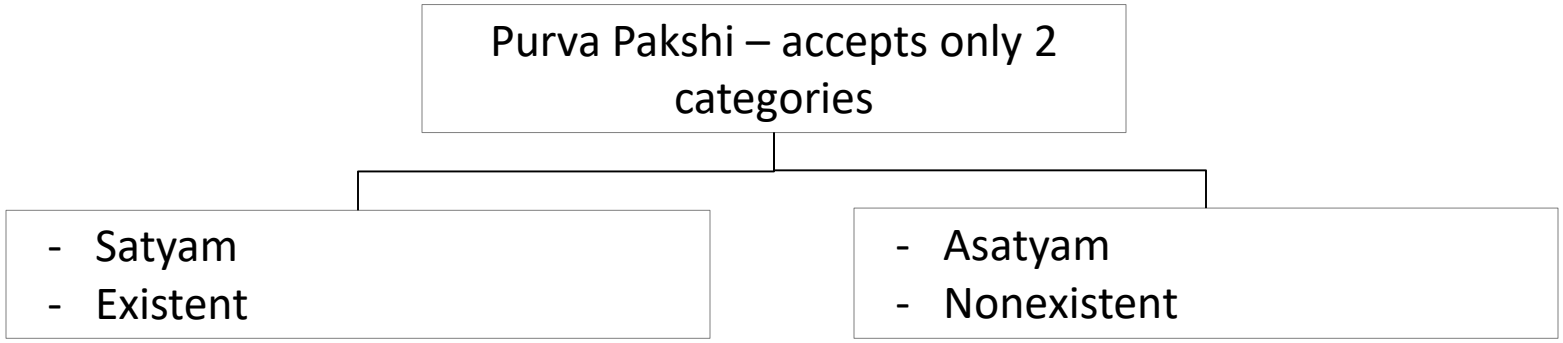
- Purva Pakshi – raises objection based on Sureshvaracharyas statement in Verse 104.

असत्ये वर्त्मनि स्थित्वा निरुपायमुपेयते । आत्मत्वकारणाद्विद्मो गुणवृत्त्या विबोधिताः ॥ १०४ ॥	*asatye vartmani sthitvā nirupāyam upeyate* *ātmatva-kāraṇād vidmo guṇa-vṛttyā vibodhitāḥ*

Through a means, which is false, that [Self] which transcends all means is attained. We know that it is secondarily signified through similarity because of its self-luminous nature. [Chapter 3 – Verse 104]

c) Asatve Vartmani Sthithva Nirupayam Upasate :

- With Asat Pramanam, we come to know Satya Atma.
- Varte = Pramanam.
- Asatyam leads Purva Pakshi to ask a question.



Purva Pakshi :

- Takes Asat as nonexistent.
- How Asatya, nonexistent Pramanam reveals existent Brahman?
- Asanna Upayaha Loke Na Asti.
- Asatya Pramanam can't exist in the world.

Paramarta Vinishchitaya :

- For giving clear knowledge of Brahman.
- It is not possible.

Supporting logic :

- How mist can reveal fire?
- How nonexistent smoke reveal fire?

d) Asal Lingaat – Asat Dhuma

- Lingam is clue, indicator.
- Smoke in case of fire.

e) Bhaspadehe :

- Seeing mist, steam inferring fire is in correct.
- Existence of mist = Nonexistence of smoke.

f) Kashchit Na Prapadyate :

- Can never know fire.
- Require existent smoke to infer existent fire.
- Existent Vedanta Shastram can alone reveal existent Brahman.
- **If Vedantin accepts :**

  Vedanta Shastram is existent and Brahman also is existent, Dvaitam.
- Dhushyati Durjana Nyayayena Veda is Sat, Brahman also Sat.

Purva Pakshi :

- Will distribute Chocolates because you have joined his camp of Dvaitam.
- It will be Advaita Mata Hanihi Dosha.

g) Ubayatha Pasha Rajju :

- You are in a corner, come to my Matam.

Verse 109 :

इत्येवं चोदयेद्योऽपि जोषयेत्तं घटादिना । सदसद्भ्यां विभक्तोऽसौ पर्यायश्च न चानयोः ॥ १०९ ॥	*ity evaṃ codayed yo 'pi joṣayet taṃ ghaṭādinā* *sad-asadbhyāṃ vibhakto 'sau paryāyaś ca na cānayoḥ*

One who objects in this way may be pleased by [the examples of] pot, etc. (i.e pot) as not different from the real and the non-real. Nor can these [latter] be successively predicated of it]. [Chapter 3 – Verse 109]

Sureshvaracharya :

- Don't panic.

a) Yaha Evam Chodayet :

- Suppose Purva Pakshi raises objection as in verse 108,

नासन्नुपायो लोकेऽस्ति परमार्थविनिश्चये । नासल्लिङ्गाद्धि बाष्पादेः कश्चिदग्निं प्रपद्यते ॥ १०८ ॥	*nāsann upāyo loke 'sti paramārtha-viniścaye* *nāsal-liṅgādd hi bāṣpadeḥ kaścid agniṃ prapadyate*

In ordinary experience, what is false is not the means for determining what is real, for no one attains fire by inferring it from mist, etc., which are false reasons. [Chapter 3 – Verse 108]

b) Tam Joshayet :

- Advaitin will ask him to understand following by his intellect.
- Purva Pakshi should convince his intellect of 3rd Mithya category, Sad Asat Vilakshanam.

Pot – Mithya Entity

- Not different from clay because it does not have independent existence of its own.

- Not identical to clay.
- Clay by itself can't hold water.

Vivekchudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

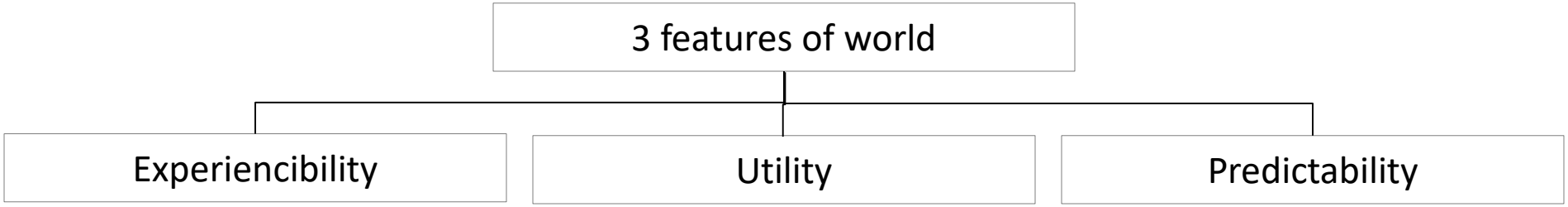
- What is pot? You can't define mysterious entity, has no existence of its own.
- **World like Pot, Mysterious entity.**
- Brahman, like clay, only existent substance, can't prove Independent existence of its own by any function.

World	Brahman
- Has Vyavahara - Can't dismiss world as non-existent - Vedanta Pramanam can reveal Brahman. - Brahma Bodhana Vyavahara not existent category.	- Avyavaharyam

- **What is world, Vedanta Pramanam, pot?**
- **Sad Asat Vilakshanam, 3rd entity, other than existent or nonexistent.**
- **It is seemingly existent category, experiencable like pot, got function, not independently existent.**
- **World has function and orderliness.**

- Function of lid, Jug pot different.
- There is orderliness.

Vivekchudamani :



- Pot like Svapna does not have its own existence, hence Mithya, Vyavaharika Satyam.

Satyam Brahman	Mithya Prapancha
- Paramartika Satyam	- Vyavaharika Satyam

- Is there Dvaitam.
- **No, one Satyam, 2nd Mithya, Satya Atma, Mithya Anatma.**
- **No Dvaitam in binary format.**
- Be thorough with message of Advaitam.
- Advaitam means :

  Don't say – Mithya Prapancha is not there.

- **We say :**

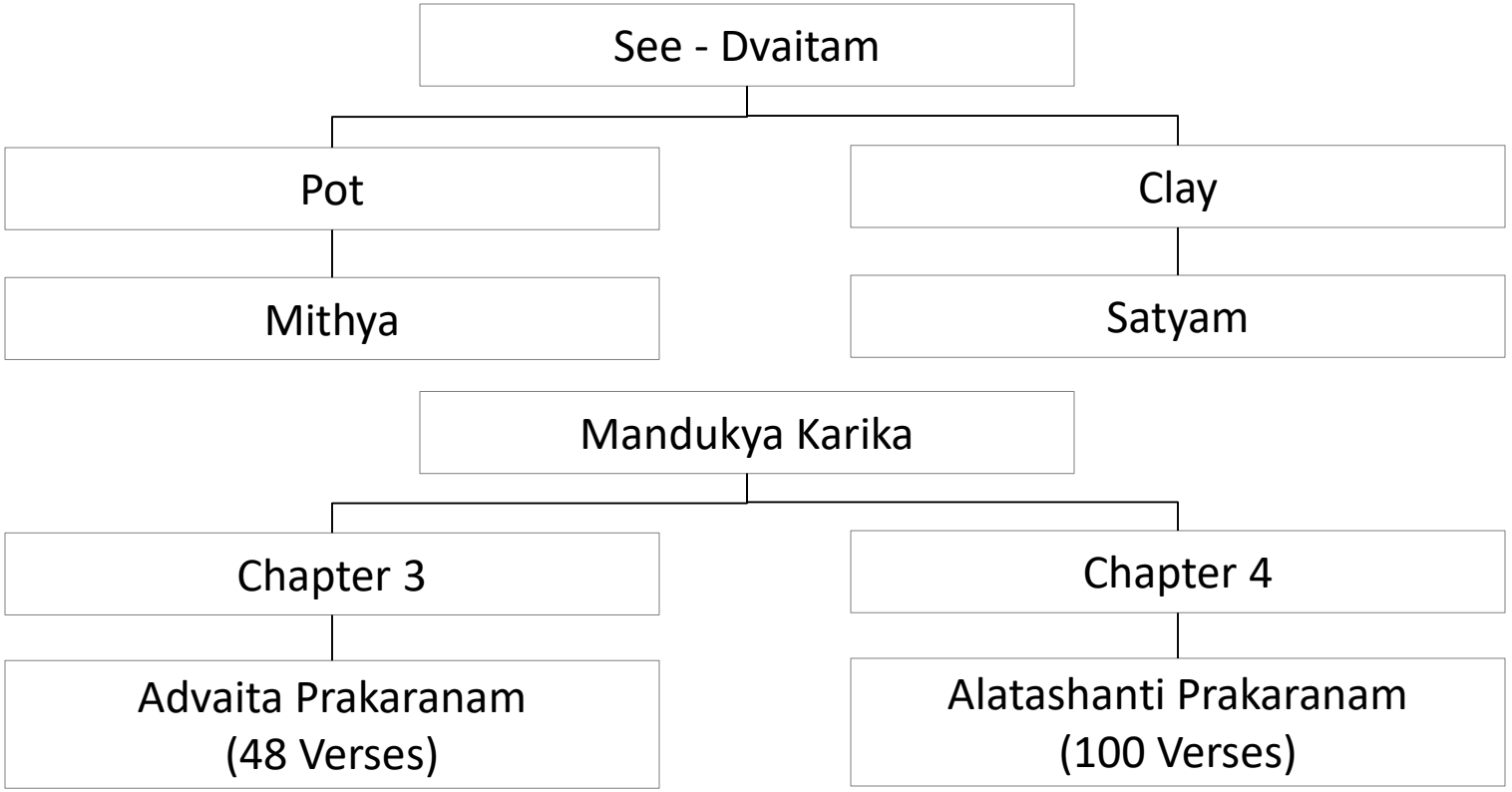
  There is no 2nd Paramartika Satyam in Advaitam.

- There can be any number of Vyavaharika Satyam, let it be there and go.
- It if remains you can't count.
- Because Mithya Prapancha is not countable, we say Paramartika Satyam is Advaitam.
- Binary format can't disturb Advaitam.
- Why not come to unitary format?
- Can't come to unitary format because we will always experience the world till we die, therefore no unitary format possible.
- In Advaitam, we talk of Satya Atma and Mithya Jagat.

- Culmination is only binary format.
- In binary format, world, Mithya, can't disturb Satya Atma, let it be them, does no harm.

- **Let me experience anything in Mithya Jagat, Advaita Atma is not disturbed.**
- **Advaitam is not absence of Dvaitam but inspite of Dvaita Anubhava, not Dvaita Abavaha.**

- Advaitam is Dvaita Mithyatvam. It is inspite of Dvaita Anubavaha.



- Repetition in Sravanam is form of Nidhidhyasanam.

c) Ghatadina Joshayet :

- Ghata Drishtanta.

Mandukya Upanishad :

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते । प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥	upāsanāśrito dharmo jāte brahmaṇi vartate | prāgutpatterajaṃ sarvaṃ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The Jīva betaking itself to devotion (upāsanā) thinks itself to be related to the Brahman that is supposed to have manifested Himself He is said to be of narrow intellect because he thinks that before creation all was of the nature of the unborn (Reality). [III – K – 1]

- What is category of Ghata?

d) Asou Gataha :

- Purva Pakshi suggests 3rd alternative as follows.

In India :

Example :

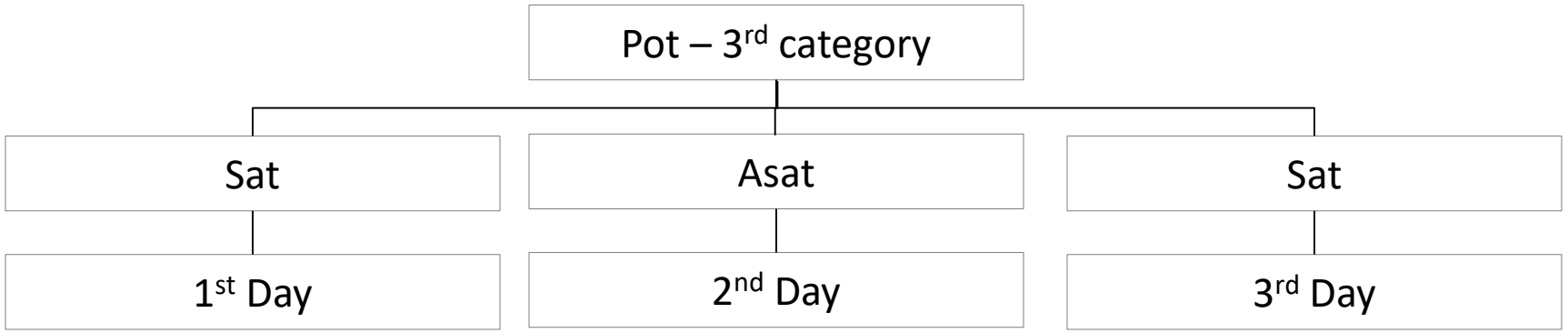
- Chief Ministership for 15 days – congress
- Chief Ministership for next 15 days – BJP
- If there is a tie in the parliament.

Example :

- **Supreme court passed ruling :**

  Temple elephant wears Vaishvite Namam for 15 days and Shaivite Namam for 15 days.

Purva Pakshi :



- Simultaneously can't be both, opposite can't coexist simultaneously..
- Sequentially Sat – Asat, Paraya Sad Asatvam, sequential existence, nonexistence.

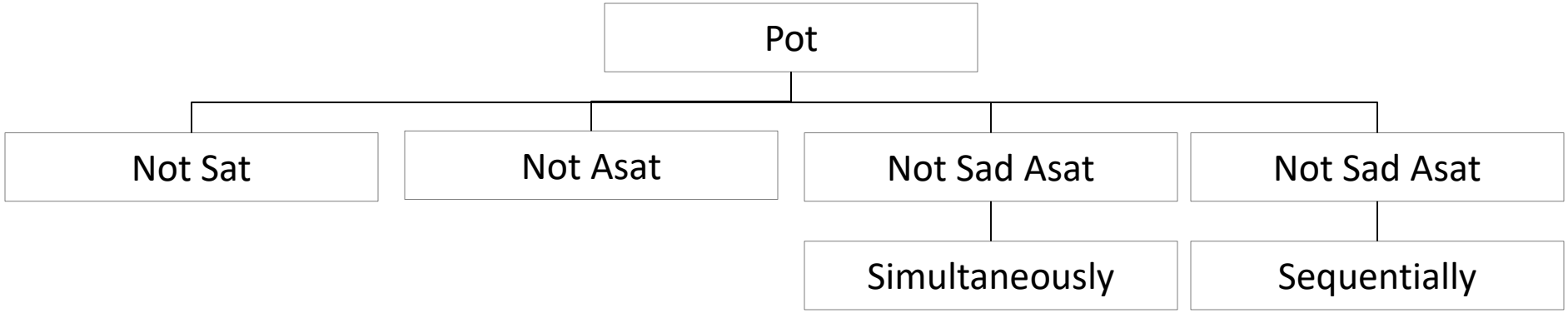
Mandukya Upanishad :

स्वतो वा परतो वाऽपि न किंचिद्वस्तु जायते । सदसत्सदसद्वाऽपि न किंचिद्वस्तु जायते ॥ २२ ॥	svato vā parato vā'pi na kiṃcidvastu jāyate | sadasatsadasadvā'pi na kiṃcidvastu jāyate || 22 ||

Nothing, whatsoever, is born either of itself or of another. Nothing is ever produced whether it be being or non-being or both being and non-being. [IV – K – 22]

- Can't say pot is existent today not tomorrow.

- Sarva Pramana Virodha.
- If this is possible, students can suddenly disappear in class…
- Water on boiling becomes steam.
- **Existence and nonexistence can't belong to Pot sequentially.**
- Anayoho = Sad Asat Yoho.
- Paryayaha – Sequential Association Na Sambavati.



- **Pot = Sad Asad Vilakshanam, seemingly existent category, Mithya.**
- **Pot has experiencibility, utility, predictability, but has no reality.**
- **Universe is like pot, Mithya, Brahman is Satyam like clay.**
- **I am the clay, now I am enjoying pot status for Vyavahara.**
- As pot, in the universe, I do all Vyavahara.
- I am the subject, object, instrument.

Gita :

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥	brahmārpaṇaṁ brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyaṁ brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

5th Capsule of Vedanta :

- When Samsara Jvara comes, consume 5th capsule.
- By forgetting my real nature, I convert world, life into Burden.
- By remembering my real nature, I convert life into entertainment, Drama, blessing.

2nd line – Verse 109 :

- Asou Sad Asatsyam Vibhaktaha.
- Ananyoho Parayana Cha Na Bavati.